

III. The Divine Spirit and the ambiguities of life

A. The Spiritual Presence and the ambiguities of religion

1. The Spiritual Community, the Church and the churches

a. The ontological character of the Spiritual Community

The term "Spiritual Community" has been used in order to express in a sharply distinguishing way that element in the meaning of Church for which the New Testament has the term "body of Christ" and the Reformation the term "Church invisible or Spiritual." This element has, in the previous discussions, sometimes been called the "invisible essence of the religious communities." Such a statement implies that the Spiritual Community is not an existing group ^{alongside} ~~besides~~ other groups, but that it is a power and a structure, hidden and effective in existing groups, namely religious communities. These groups, if they are consciously based on the appearance of the New Being in Jesus as the Christ ^{they} are called churches. If they have other foundations they are called synagogues, temple-congregations, mystery-groups, monastic groups, cult-groups, movements. In all of them, insofar as they are determined by an ultimate concern, the Spiritual Community is effective in its hidden power and structure, partly in their latent, partly in their manifest appearance. In the terminology of the New Testament, the double aspect of the communities, created by the appearance of the Christ is implied in the term "ecclesia," the assembly of those who are called out of all nations by the apostoloi, the messengers of the Christ, to the congregation of the elentheroi of those who have become free citizens of the "Kingdom of the Heavens." There is a Church, an "assembly of God" (or the Christ), in every town, where the message has

been successful and a Christian koinonia, communion, has come into existence. But there is also the unity of all these local assemblies, the Church universal, in relation to which the particular groups become churches (local, ~~or~~ provincial or national, or after the split of the Church universal, denominational churches). The Church universal as well as the particular churches are seen in the double aspect of being the "body of Christ" on the one hand, ^{and on the other,} a Spiritual reality; and social group of individual Christians, ~~on the other hand~~. In the first sense they ~~have~~ show all the characteristics we have attributed in the preceding chapters to the Spiritual Community, in the second sense they show all the ambiguities of religion, culture and morality ~~we~~ ^{previously} have discussed ~~before~~ in connection with the ambiguities of life generally.

For the sake of semantic clarification, we have used an equivalent to the Church (as the body of Christ), namely the term Spiritual Community, avoiding the term "the Church" (with a capital C) completely. This term, of course, cannot be removed from the liturgical language; but systematic theology ^{does have} ~~has~~ the right to use non-Biblical and non-ecclesiastical terms if they are born out of the attempt to ^{unearth} ~~dig~~ the genuine meaning of the traditional terms ^{from} ~~out~~ of the confusing connotations which cover their meaning. The Reformers did the same thing ~~when~~ when they sharply distinguished the invisible and ~~the~~ visible Church. They also had to fight against dangerous and even demonic distortions of the meaning of Church and churches.

But it cannot be denied that a new terminology, though ^{also} helpful in one respect, ~~it~~ may produce new confusions ~~in another respect~~. This certainly has happened to the distinction of the Church visible and in-

visible, and it might happen to the distinction of the Spiritual Community and the churches. In both cases the confusion (already rejected with respect to the Spiritual Community) is that ~~it~~^{it}, like the "Church invisible,"^{it} is identified with an existing reality besides the Church visible or--more precisely--the visible churches. But there was no invisible Church in the thought of the Reformers, imagined ⁱⁿ on a transcendent place besides the Church in history[^] which is as visible as any social group and open to sociological analysis as all of them. The invisible Church is the Spiritual essence of the visible Church, hidden like everything Spiritual but determining the nature of the visible Church. In the same way the Spiritual Community does not exist besides the churches, but it is their Spiritual essence, effective in them through its power, its structure and its fight against the ambiguities in the life of the churches.

If the question of the logic-ontological character of the Spiritual Community is asked, one can answer that it is essentiality determining existence and resisted by existence. Two mistakes must be avoided here. The one is the interpretation of the Spiritual Community as an ideal, put against the reality of the churches, derived from the positive elements in the ambiguities of religion and projected ^{on to} at the screen of transcendence. Such understanding leads to the expectation that the reality of the \emptyset churches will progressively approximate the ideal picture of the Spiritual Community. But the question then is: What does justify such expectation? Or more concretely: Where from do the churches get the power of establishing and actualizing such ideal? The familiar answer, would be: From the Divine Spirit, working in the church,

But this ~~answer~~ ^{what} leads to the further question: In ~~which way~~ is the Divine Spirit present? How does the Spirit use the word and the sacrament as media of his creative work? How can Faith be created, except by the power of faith, and love, except by the power of love? Essential power must precede actualization. In Biblical terms one would say that the Church as the Body of Christ or as the Spiritual Temple is the New Creation into which the individual Christian and the particular church is taken. This kind of thinking is stranger to us today than it was to most periods in the history of the Church, including the Reformation. But it certainly is Biblical thinking and theologically necessary as long as the churches affirm that Jesus is the Christ, the mediator of the New Being.

There is however another danger to be avoided, a kind of Platonism or a mythological literalism which interprets the Spiritual Community as a separated entity, an assembly of so-called Spiritual beings, angelic hierarchies, saints and saved ones from all periods and countries, represented on earth by ecclesiastical hierarchies and sacraments. This idea is in the line of Greek-Orthodox thinking. Whatever its symbolic truth may be, it is not what we have called the Spiritual community. The "heavenly assembly of God" is a supranaturalistic counterpart to the earthly assembly of God, the Church, but it is not that in the churches which makes them churches, their invisible, essential Spirituality.

This calls for a category of interpreting reality which is neither realistic, nor idealistic, nor supranaturalistic, but essentialistic, pointing to the power of the essential, behind and within the existential.

♦ This analysis holds true of every life process: The essential is everywhere one of the determining powers. Its power is not causal, but it is directing. One could call it teleological; but this word has been misused in terms of an additional causality, which certainly has to be rejected by science and philosophy. But it would be possible to say that the Spiritual Community is the inner "telos" of the churches and as such the source of everything which makes them churches.

This essentialistic interpretation of the Spiritual Community can give to theology the category which is most adequate to interpret the unambiguous life as eternal life. For Spiritual life is eternal life in anticipation.

b. The paradox of the churches

The paradox of the churches ^{lies in} ~~is~~ the fact that, they participate, on the one hand, in the ambiguities of life generally and the religious life especially; and that they participate, on the other hand, in the unambiguous life of the Spiritual Community. This fact has first the consequence that the churches must be seen under two aspects, whenever they are interpreted and judged. The awareness of this necessity has expressed itself in the distinction of the Church invisible and visible to which we have already referred. As long as one is aware that in using these terms one does not speak of two churches but of two aspects of one church in time and space, this terminology is possible and somehow unavoidable. For it is necessary to emphasize the invisible character of the Spiritual Community which is the essential power in every actual church. But if these terms are abused for the distinction of two churches, the result is either a devaluation of the empirical church here and now, or the ~~sic~~ ignoring of the invisible Church as an irrelevant ideal. Both consequences have

^{many times}
have appeared ~~on many places~~ in the history of Protestantism, the first
in some types of Spirit-movements, the second in liberal Protestantism.

Therefore, it might be useful to speak in an epistemological
language of the sociological and the theological aspects of the church --
(meaning every particular church in time and space). Every church is a
sociological reality. As such it is subjected to the laws which determine
the life of social groups with all their ambiguities. The sociologists of
religion are justified in carrying these inquiries through as ^{do} the sociolo-
gists of law, ^{and} of the arts, ^{and} of the sciences, ^{do}. They rightly point to the
social stratification within the churches, to the rise and fall of elites, ^{groups}
to the struggles for power and the destructive means used in them, to the
conflict between freedom and organization, to aristocratic esoterism in ^{icism}
contrast to democratic exotericism, etc. ^{The} history of the churches,
^{Seen from this aspect,} is a secular history with all the disintegrating,
destructive and tragic-demonic elements which make historical life as
ambiguous as all other life processes. If this side is seen exclusively,
one can deal with the churches polemically or apologetically. If the
intention is polemical (often caused by undiscerning expectations and the
unavoidably ^{consequent} following disappointments) one emphasizes the rather miserable
reality of concrete churches and compares this reality with their claim to
embody the Spiritual Community. The church at the street corner prevents
the view of the Church Spiritual.

If, ^{conversely}, the churches as sociological realities are used
for apologetic purposes, they are valued because of their social signifi-
cance. They are praised as the largest and most effective social agencies,
dedicated to the enhancement of the good life. People are asked to join
the churches, at least for a try, in order to get psychological security

and to participate in the work of helping others towards the same goal.

In the light of this view, the history of the churches is told as the

history of progress in humanity. ~~Of course~~, ^{On} this basis, the critics of ^{the critics or churches} the

churches can point to the reactionary, superstitious and inhuman impact

the churches had on Western civilization, and so they did with a tremendous

success. This contrast shows that it is utterly inadequate to judge

the ^{the} churches from the point of view of their sociological functions

and their social influence in past and present. A church which is nothing more

than a ^{ambiguities} ~~a~~ benevolent, socially useful group can be replaced by others

without the claim ^{of being} to be a church and has no justification for its existence

The other aspect of the churches is the theological. It does not deny the right of the sociological aspect, but it denies its exclusive right.

The theological aspect sees within the ambiguities of the social reality of

the churches the presence of the unambiguous Spiritual Community. [This is

the point of view taken in the present system which will be carried through

in the following chapters.]

But there is a similar danger threatening and distorting the theological aspect as we have found, with respect to the sociological aspect,

Exclusiveness. ~~Of course~~, the theological aspect cannot be exclusive in

the sense that it simply denies the existence of the sociological characteristics

of the churches and their ~~ambiguities~~ ambiguities. But it can

deny their significance for the nature of the church. This is the official

Roman Catholic doctrine, according to which the Roman church is a sacred

reality above the sociological ambiguities of past and present. Church

history, from this point of view, becomes sacred history, elevated above

history generally in spite of the fact that the disintegrating, destructive

and demonic features of life show themselves in the history of the church

as strongly, and often even ^{more} ~~stronger~~ ^{ly} than in ~~the~~ secular history. This makes it impossible to criticize the Roman church in essentials, in doctrine, ethics, organization, etc. Since it identifies its historical existence with the Spiritual Community every attack on it (often even on non-essentials) is felt as an attack on the Spiritual Community, and consequently on the Spirit ^{itself} ~~himself~~. This is one of the main roots of hierarchical arrogance and, in opposition to it, of anti-ecclesiastical and anti-hierarchical movements. The Roman church tries to ignore the ambiguities of its life and to swallow the sociological character of the church into its theological character. But the relation of the two is paradoxical and cannot be understood by eliminating the one or, ~~at least,~~ by subjecting the one to the other.

The paradoxical character of the churches is also visible in the way in which the marks of the Spiritual Community become marks of the churches. Each of them can be said of the churches only with the addition of "in spite of." We refer at this point to the predicates of holiness, unity and universality. (Faith and love will be discussed in connection with the life of the churches and the fight against its ambiguities).

Holiness, unity and universality are said in terms of "in spite of," because the churches combine the Spiritual Community as their essential power of unambiguous life with the ambiguities of their existence as social groups.

The churches are holy because ~~of~~ the holiness of their foundation, the New Being, ~~which~~ is present in them. But their holiness cannot be ~~denie~~ derived from the holiness of their institutions, ~~a~~ doctrines, ritual and devotional activities, ^{or} ethical principles. All this belongs to the ambiguities of religion. Nor can ^{the} holiness of the churches be derived from

including their representatives

the holiness of their members. The members of the church are holy in spite of their actual unholiness, insofar as they want to belong to the church and have received what the church has received, ~~namely the ground on which~~ ^{acceptance} they are accepted in spite of their unholiness. The holiness of the churches and the Christians is not a matter of empirical judgement, but it is a matter of faith in the working of the New Being within them. One could say that a church is holy because it is a community of justification through faith by grace. The churches pronounce this message as the "good news" to their members. But this message is also valid for the churches themselves. The churches living in the ambiguities of religion are at the same time, holy. They are holy, because they stand under the negative and the positive judgments of the Cross.

This is just the point ^{where} ~~on which~~ the gap between Protestantism and Roman Catholicism seems unbridgeable. The Roman church accepts (at least in principle) a critical judgement against each of its members, including the "Vicar of Christ," the pope himself. But it does not accept a critical judgement against itself as ^{an} institution, against its doctrinal decisions, ritual traditions, moral principles and hierarchical structure. It judges on the basis of its ~~institutional~~ institutional perfection, but it does not judge this basis itself. Protestantism can not accept for its churches the predicate of holiness if it is based on any kind of institutional perfection. The holy church is the distorted church, and this means every church in time and space.

Nevertheless, the churches are embodiments of the New Being and creations of the Spiritual Presence, and their essential power is the Spiritual Community which works towards unambiguous life through their

the churches themselves. The churches living in the ambiguities of religion are, at the same time, holy. They are holy, because they stand under the negative and the positive judgments of the Cross. This is the point on which the gap between Protestantism and Roman Catholicism seems unbridgeable. The Roman church accepts (at least in principle) a critical judgment against each of its members, including the "Vicar of Christ," the pope himself. But it does not accept a critical judgment against itself as institution, against its doctrinal decisions, ritual traditions, moral principles and hierarchical structure. It judges on the basis of its institutional perfection, but it does not judge this basis itself. Protestantism cannot accept for its churches the predicate of holiness if it is based on any kind of institutional perfection. The holy church is the distorted church, and this means every church in time and space.

Nevertheless, the churches are embodiments of the New Being and creations of the Spiritual Presence, and their essential power is the Spiritual Community which works towards unambiguous life through their ambiguities. And this work is not without effect. There is regenerative power in the churches, even in their most miserable state. As long as they are churches and related in reception and reaction to the New Being in Jesus as the Christ, the Spiritual Presence is at work in them; and symptoms of this work can always be seen. This is most conspicuously the case in the movements of prophetic criticism and reformation to which we have already referred. It belongs to the holiness of the churches that they have the principle of reformation within themselves: The churches are holy, but in terms of "in spite of " or as a paradox.

The second predicate of the churches which expresses the paradox of their nature is unity. The churches are united because of the unity of

their foundation, the New Being which is effective in them. But the unity of the churches cannot be derived from their actual unity in a removed past or a removed future; nor can the predicate of unity be denied because of their disunity in the presence. The predicate of unity is independent of these empirical realities and possibilities. It is identical with the dependence of any actual church on the Spiritual Community as its essence in power and structure. This is true of every particular local, denominational and confessional church which is related to the event of the Christ as its foundation. In each of them the unity of the church is real in spite of the fact that they all are separated from each other.

This contradicts the claim of the Roman Catholic church to represent in its particularity the unity of the church, in rejection of any other group which claims to be church. A consequence of this absolutism is that Rome prohibits consistently any ^{inter} inner-religious cooperation with other Christian churches. This is not a matter of changeable politics, but it is an expression of the Roman understanding of the unity of the church which could be changed only if the Roman church gave up its absolute claim and with it its own particular character.

is this too strong?

Protestantism is aware of the paradoxical character of the predicate of unity. It considers the division of the churches as something unavoidable in view of the ambiguities of religion, but not as something which contradicts the unity with respect to the foundation of the churches, ⁱⁿ their essential unity, which is paradoxically present in their ambiguous mixture of unity and disunity.

Carried on

The fight against this ambiguity is done in the power of the Spiritual Community to which unambiguous unity belongs. It is manifest in all attempts to reunite the manifest churches and to draw into this union

what we have called the latent churches. The most conspicuous of these attempts in our period is the work of the World Council of Churches. The ecumenical movement of which it is the organized representation is a powerful expression of the awareness for the predicate of unity in many contemporary churches. In practical terms it is able to remove divisions which have become historically ~~absolutely~~ obsolete, to replace confessional fanaticism by interconfessional cooperation, to conquer denominational provincialism, and to produce a new vision of the unity of all churches in their foundation. But neither the ecumenical nor any other future movement can conquer the ambiguity of unity and division in the historical existence of the churches. / Even if it were able to produce the United Churches of the World, and even if all latent churches ~~and~~ were converted into this unity, new divisions would appear. The dynamics of life, the tendency to preserve the holy even if it has become obsolete, the ambiguities implied in the sociological existence of the churches, and above all, the prophetic criticism and demand for reformation would bring about new and, in many cases, Spiritually justified divisions. The unity of the churches has, like their holiness, paradoxical character. It is the divided church which is the united church.

The third predicate of the churches which expresses the paradox of their nature is universality. The churches are universal because of the universality of their foundation: the New Being which is effective in them. The word universal replaces the classical word "catholic" (that which concerns all men) because after the split of the churches, produced by the Reformation, the word is generally used for the Roman Church or for strongly sacramental churches as the Greek-Orthodox and the Anglican churches. But although the word must be replaced the fact remains that a church which does not claim catholicity has ceased to be a church.

Every church is, by its nature of actualizing/ the Spiritual Community, both intensively and extensively universal. The intensive universality of the church is its power and desire to participate as church in everything created under all dimensions of life. Such participation, of course, implies judgment of and ^{struggle} fight against the ambiguities of life in the encountered realms of being. The predicate of intensive universality keeps the churches wide open--as wide as life universal/. Nothing that is created and, therefore, essentially good is excluded from the life of the churches and their members. This, perhaps, is the meaning of the principle of the complexio oppositorum, of which the Roman church is rightly proud. There is nothing ~~in nature and nothing~~ ^{or} in man, ^{does have} and nothing in history which ^{wherein} has not a place in the Spiritual Community and, therefore, in the churches of which the Spiritual Community is the dynamic essence. This is classically expressed, both in the medieval cathedrals and in the scholastic systems, where all dimensions of being found their place, and even the demonic, the ugly and the destructive, appeared in a subdued role. ⁴ The danger of this universality was, of course, that elements of ambiguity entered the life of the church; symbolically speaking, that the demonic revolted against its role of being subjected to the divine. It was this danger which induced Protestantism (following in this point Judaism and Islam) to replace the abundance of the complexio oppositorum by the poverty of sacred emptiness. In doing so, Protestantism did not reject the principle of universality, because there can be a universality of emptiness as well as a universality of abundance. The predicate of universality is violated only if one element out of many possibilities is elevated to an absolute position and the other elements are excluded. If this happens the principle of universality leaves

The role-
variety of
the churches

vs. monism

the churches, and ^{Finds} gets a place in the secular world. The fact that the churches in Reformation and Counter-Reformation largely cut themselves off from the universality of abundance, and even of emptiness, is partly responsible for the rise of a wide-open secularism in the modern world. The churches had become sectors of life and had lost the participation in life universal. But, however positive or negative the attitude of the churches towards the predicate of universality is, essentially they are universal in spite of their actual poverty in relation the abundance of the encountered world. ^{Particular church} They may include music, but exclude the visual arts, they may include work but exclude natural vitality, they may include ^{psycho-}philosophical analysis but exclude metaphysics, they may include particular styles of all cultural productions and exclude others. ✓ However universal they try to be, the universality of the churches is present in their particularity.

✓ social re-
lations and
their changes?

All this is said about the intensive universality of the churches; but it is also valid of their extensive universality, namely the validity of the foundation of the church for all nations, social groups, races, tribes, cultures. This extensive universality is, as the New Testament shows, an immediate implication of the acceptance of Jesus as the bringer of the New Being. The tremendous emphasis of Paul on this point is caused by his own experience as a diaspora Jew who unites in himself Jewish, Greek and Roman elements as well as the syncretism of the Hellenistic period and who brings ^{that is} all this within himself and his congregations into the church. ^{to} The analogous situation in our time, ^{are the} e.g., to national, ^{racial} ~~racial~~ and cultural problems, ^{which} forces contemporary theology to emphasize the universality of the churches as strongly as Paul did.

But there is never actual universality in the churches. The predicate cannot be derived from the actual situation. It is paradoxical in view of the historically conditioned particularity, even of the world churches

and their Councils. Greek-Orthodoxy identifies the universal Spiritual Community with the reception of the Christian message by the Byzantine culture; Rome identifies the universal Spiritual Community with the church in which the canonic law and its guardian, the pope, rule. Protestantism shows its particularity by trying to subject foreign religions and cultures to contemporary Western civilization in the name of the universal Spiritual Community. And in many cases, racial, social and national particularities prevent the churches from actualizing the predicate of universality. As qualitative or intensive, so is quantitative or extensive universality a paradoxical predicate of the churches. 4) As with respect to holiness and unity we must say: the universality of the churches is present in their particularity. And it is certainly not without effect. All churches since the earliest period have tried to overcome the ambiguity of universality, both intensively and extensively (often the two are identical). It is one of the most regrettable traits of Protestant theology in the last hundred years that it was conquered by a positivistic trend. 5) ^{this was} often because of necessities of defense imposed on it by the breakdown of great syntheses between Christianity and modern culture. 6) Positivism in theology is the pronounced resignation of the predicate of universality. The merely "positive," e.g., a particular Christian church cannot be considered as universal. This is only possible if the universality is seen as paradoxically present in the particular. It may well be that ^{with} the present interpenetration of the types of churches, especially of the sacramental and the personalistic types, ^{there will ensue} a higher valuation of the essential predicates of the churches -- will ensue, but with the critical warning that these predicates are paradoxical and not empirical, neither in the ordinary nor ~~in~~ the mystical sense of the word. OK?

The paradox of the churches is often understood by the ordinary layman who hears or confesses the words of the Apostolic creed about the holiness, unity and universality of Church, and ~~who~~ who, without having the concept of the Spiritual Community, knows his particular church, and is aware of the paradoxical meaning of those words, ^{when} if applied to the churches. He even is usually realistic enough to reject the idea that one day in the future these predicates will lose their paradoxical character and become simply true. He knows the churches and their members (including himself) sufficiently to dismiss such utopian expectations. Nevertheless, he is grasped by the power of the words in which the unambiguous side of the Church (the Holy Community) is expressed.

2. The life of the churches and the struggle against the ambiguities of religion.

a. Faith and love in the life of the churches.

1) The Spiritual Community and the churches as community of faith.

The Spiritual Community is the community of faith and love/ participating in the transcendent unity of unambiguous life. ~~The participation is fragmentary~~ Because of the finitude of life, and it is not without tensions because of the polarity of individualization and participation which is never absent from any finite being. The Spiritual Community as the dynamic essence of the churches makes them into existing communities of faith and love in which the ambiguities of religion, ^{although} are not eliminated, ^{are} but conquered in principle. The phrase "in principle" does not mean "in abstracto" but it means, ~~for~~ should mean, what the words principium and arché in Greek express: the power of beginning which remains controlling power in a whole process. Principle in this sense is the Spiritual Presence, the New Being, the Spiritual Community. In the life of the churches the ambiguities of the religious life are conquered in principle; their self-destructive force is broken. They are not eliminated, they can appear in demonic strength; but as Paul says in Romans 8 and ~~on other places~~ ^{elsewhere}: the ultimate power of the demonic "structures of destruction" is overcome in the appearance of the New Being. Insofar as the churches are embodiments of the New Being, the ambiguities of religion in them are conquered by unambiguous life. But this "in so far" is a warning against an identification of the churches with the unambiguous ~~of~~ life of the transcendent union. Where there is church, there is a point ^{at} in which the ambiguities of religion are not removed but recognized and rejected.

princ. ok
for meaning
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This is first of all true of the act in which the Spiritual Presence

is received and the New Being actualized, the act of faith. Faith becomes religion in the churches, it becomes ambiguous, disintegrating, destructive, tragic and demonic. But at the same time there is a power of resistance against the manifold distortions of faith, the Divine Spirit and its embodiment, the Spiritual Community. If we call the churches or this particular church a community of faith, we express that it is, according to its intention, based on the New Being in Jesus as the Christ as its foundation. It is grasped by the Spiritual Presence which is in the Christ as well as in the Spiritual Community. And this state of being grasped is faith.

We indicated in discussing the Spiritual Community that there is a tension between the faith of those who are grasped by the Spiritual Presence and of the community which consists of such individuals but is more than each of them and more than their totality. In the Spiritual Community this tension does not lead to a break. In the churches this break is presupposed and leads to the ambiguities of religion, but in such a way that they are resisted and in principle overcome by the participation of the community of the church in the Spiritual Community.

If we speak of the faith of the churches or of a particular church the question what does this mean, arises from three sides: When in the early church individuals decided to enter the church and ⁴ risked, ¹ in ³ doing ² so, everything, including their lives, it was not too difficult to speak of the church as a community of faith. But as soon as many entered the church for whom it was more a matter of a religious roof than of an existential decision, and later on, when $\frac{1}{2}$ within a whole $\frac{1}{2}$ civilization, everyone including ~~the~~ infants, belonged to the church, its characterization as community of faith became questionable. The active faith, the ~~fixfix~~

fides qua creditur could not be presupposed in most members. What was left was the creedal foundation of the church, the fides quae creditur. How are these two related to each other? Whatever the answer, ~~was~~, numerous ambiguities of the religious life reappeared and the concept of faith itself became so ambiguous that there are good reasons for not using it at all.

the word
or concept?

A second cause for the difficulty of the concept "community of faith" applied to the churches/ arises from the fact that the fides quae creditur, the creed, became a matter of interpretation and controversy. This led to the rather ambiguous ~~his~~ history of the dogma/ in which ignorance, fanaticism, hierarchical arrogance, as well as political intrigue and pressure played a tremendous role. In the light of these struggles, one (asks again) what does "community of faith" mean? Is the result of this development faith qualifying the community, and if so, is ^{not} the subjection to such creedal statements ~~not~~ for many a matter of disintegration and destruction? ~~Is the use of~~ ^{is used} the community of faith ^{for the sake of sub-}jecting ~~somebody~~ someone without ultimate concern about the creed to a creedal formula of faith ^{And is it} not a demonic act? ^{if}

The third cause for the difficulty of the concept "community of faith" is the fact that a secular world has established itself which has produced a critical, ~~ex~~ sceptical or indifferent attitude towards the creedal statements--even amongst ~~the~~ serious members of the churches. What does community of faith mean if the community as well as the personality of the individual members is disrupted by criticism and doubt?

These are the questions which show how powerful ^{are} the ambiguities of religion in the churches ~~are~~ and how difficult ^{is} the resistance of faith ~~is~~.

tenacious?

There is one answer which underlies all parts of the present system and which is the basic content of the Christian faith, namely that Jesus is the

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Christ, the bringer of the New Being. There are many possible ways of expressing this assertion. But there is no way of ^{avoiding} going around it in a church. Every church is based on it. In this sense one can say that a church is a community of those who affirm that Jesus is the Christ.

The very name "Christian" implies this. For the individual this means a decision, ^{but} ~~not~~ the decision whether he can accept the assertion that Jesus is the Christ, ^{rather} ~~but~~ the decision ^{whether or not} if he wants to belong to a community which asserts that Jesus is the Christ, ~~or not~~. If he decides against it, he has left the church, even if, for social or political reasons, he does not formalize this decision. There are many formal members In all churches who more or less consciously do not want to belong to the church. The church can stand ^{with such membership} ~~them~~ ^{and the church} because it is not based on individual decisions but on the Spiritual Presence and its media,

The opposite case is that somebody unconsciously or consciously wants to belong to the church; ^{in fact} ~~that~~ he cannot imagine, ^{ing} not to belong to it, but ~~that~~ he is in a state of a profound doubt about the basic assertion that Jesus is the Christ ^{along with} and its implications, ^{is} and on the verge of separating himself, at least internally, from the church, This is the predicament of many, perhaps the majority of people in our time, ^{varying} in changing degrees,

They all belong to the church, because faith is not verifiable evidence.

^{faith} It implies courage and risk and ^{is} ^{of} comprises itself and the doubt about itself."

(DYNAMICS OF FAITH). The criterion of one's belonging to a church and through it to the Spiritual Community is the serious, conscious or unconscious, desire to participate in the life of a group which is based on the New Being as it has appeared in Jesus as the Christ. Such understanding can help people whose conscience is troubled by doubt about the whole set of

symbols to which they subject themselves in thought, devotion and action. They can be assured that they belong fully to the church, and through it to the Spiritual Community. ^{they} ~~and~~ can confidently live in it and work for it.

This ~~salution~~ solution is valid for all members of the church, ^{including} ~~whether they~~ ~~include~~ ministers and other representatives. But in the latter case, problems of wisdom and tact arise, as in every organized group. It is obvious that ^{one} ~~somebody~~ who denies the basis and the aim of a function he is supposed to exercise, must separate himself from it or must be forced to do so.

But the questions ~~a~~ raised before about the community of faith lead to another ^{which is} ~~much more difficult~~ problem, ~~difficult~~ especially in the light of the Protestant principle. It is ^{the} ~~is~~ ^{of} ~~question~~ how the community of faith, ^{that} a church is supposed to be, is related to the creedal and doctrinal expression of it in preaching, ~~and~~ teaching and other utterances, especially by ~~representatives of the church~~. This question must be answered in concrete decisions of the concrete church, ideally by the church universal, ^{but} actually by the manifold centers between it and the local church. The result of these decisions are the creedal statements. The Roman church, identifying itself with the Spiritual Community, considers its creedal decision ^{to be} ~~as~~ unconditionally valid and considers every deviation from them as an heretic separation from the Spiritual Church. This produces legally circumscribed reaction ~~of~~ the church against everyone who is considered to be an heretic, formerly against every member, today only against representatives of the church. The Protestant doctrine of the ambiguity of religion even in the churches makes such an answer impossible. Nevertheless, even the Protestant churches must formulate their own creedal foundation and defend it against attacks from the side of its own represen-

tives. But a church which is conscious of its own ambiguities must acknowledge that its judgment, both in pronouncing a creedal statement, and in applying it to concrete cases, is ambiguous itself. The church cannot avoid fighting for the community of faith (as ~~e.g.~~ in the cases of the Nazi apostasy ^{or} of the Communist heresy, ^{or} of relapses into Roman Catholic heteronomy ^{or} ~~of~~ rejection of the foundation of the church in the New Being in the Christ.) But in doing so, the church may fall into disintegrating, destructive or even demonic errors. This risk ^{is part of} belongs to the life of a church which puts itself not ^{above} ~~over~~ but under the Cross of the Christ. ^{And this means in} ^{wherein} every church ~~in which~~ the prophetic-protestant principle has not been lost in hierarchical or doctrinal absolutism,--which is a danger not only for world-churches but also for small sectarian-like church groups.

The question remains, whether the affirmation of the church as the community of faith ^{requires an} ~~request the~~ affirmation of the concept of heresy. This ^{problem} ~~question~~ is burdened with the connotations ^{that} the concept ~~heresy~~ has received in the development of the church. Original ^{ly} ~~used~~ for movements of deviation from ~~the~~ officially accepted doctrine, it became, with the establishment of the canonic law, a break ^{with} of the doctrinal law of the church and it became with the acceptance of the canonic law as a part of the state law ^{of all} ~~the most serious~~ the most serious ~~criminal offense~~ ^s. The persecution of heretics ~~has~~ extinguished for our consciousness, ^{and even more for our} our unconscious reactions, the original, justified, meaning of the word ^{no longer} ~~heresy~~. It ~~can~~ be used for a serious discussion, and I am now convinced that one should not try to save the word, although one cannot avoid the problem to which it points,

About the problem itself the following may be said. The negation

of the foundation of a church^{being} ~~on~~ the Spiritual Community^{which has in turn been} created by the
 New Being as it has appeared in Jesus as the Christ is not a heresy but a
 separation from the community in which the problem of heresy has arisen.
 The problem of heresy arises when the unavoidable attempt is made to
 formulate conceptually the implications of the basic Christian assertion.
 From the point of view of the Protestant principle and, consequently,
 from the acknowledgement of the ambiguity of religion on the one hand and
 the reality of the latency of the Spiritual Community on the other, ~~one~~
 can^{be} solve the problem in the following way: The Protestant principle of
 the infinite distance between the Divine and the human (including the
 reception of the Divine by man, namely religion) undercuts the absolute
 claim of any doctrinal expression of the New Being. Certainly the
 decision of a church to base its preaching and teaching on a particular
 doctrinal tradition or production is necessary; but if the decision is made
 with the claim ~~to be~~^{of being} the only possible one^{then}, the Protestant principle is
 violated. It belongs to the essence of the community of faith in Protes-
 tantism, that a Protestant church is able to receive within its ~~thinking~~^{thought}
 and ~~acting~~^{action} every expression of thought and life which is a creation by
 the Spiritual Presence in historical mankind universally. The Roman
 church was aware of this situation in its earlier development,
 more than in its later one. But only since the Counter-Reformation^{has} it
 closed its doors against any doctrinal reappraisal of the past. The
 prophetic freedom for essential self-criticism ~~was~~^{became} lost. Protestantism
~~won it again~~^{regained}, ~~lost it~~^{then} in the period of theological orthodoxy, and ~~recovered~~^{has now}
 it in the present. In spite of this freedom and in spite of the endless
 denominational cleavages, Protestantism^{has} remained and still is a community
 of faith. It is aware and should always remain aware of the two realities
 in which it participates; the Spiritual Community, which is its dynamic

essence and its existence ^{which lies} in the ambiguities of the life of religion.

The awareness of these two poles of Protestant existence underlies the present attempt to develop a theological system.

2) The Spiritual Community and the churches as
communities of love

As the community of faith, the churches are, at the same time, communities of love, but within the ambiguities of religion and in the ^{struggle} fight of the Spirit with them. In his anti-Donatistic writings, Augustine decides that faith is possible outside the Church, e.g., in heretic groups, but that love as agape is restricted to the community of the church. In saying this he presupposed an intellectualistic concept of faith (e.g., acceptance of the formula of baptism) which separates faith from love. But if faith is the state of being grasped by the Spiritual Presence, the two cannot be separated. But Augustine is right in considering the church as a community of love. We have fully discussed the nature of love, especially in its quality ^{of} as agape, in connection with the character of the Spiritual Community. Now we must describe its working within and against the ambiguities of religion.

As the community of love, the church actualizes the Spiritual Community, which is its dynamic essence. In the analysis of the act of the moral constitution of the person as person, we have found that this can ^{occur} happen only in the ego-thou encounter with the other person, and that this encounter can become ~~a~~ concrete only in terms of agape, the reuniting affirmation of the other one in terms of the eternal meaning of his being. In the church the presupposition is that every member has such a relation to every other member, and that this relation becomes actual according to the spatial and temporal nearness (the neighbor of the New Testament).

It expresses itself in mutual acceptance in spite of the separations which are consequences of the church ^{being} ~~as a~~ sociologically determined group. This refers to the political, social, economic, educational, national, racial and above all, personal differences, preferences, sympathies and antipathies. ^{For example, in} ~~In some churches, e.g.,~~ the first church in Jerusalem and ⁱⁿ many sectarian groups, the concept "community of love" has led to an "Ecstatic communism," a resignation of all differences, especially the economical ones. But ^{this} ~~it~~ misses the distinction between the theological and the sociological character of the church and does not take seriously the latter and the ambiguities of every community of love, including its own (where the ideological imposition of unambiguous love usually produces most intensive forms of hostility). ^{As with} ~~As~~ everything in the nature of the churches, the community of love has the character of "in spite of."

Its love is the manifestation of the love of the Spiritual Community, but under the condition of the ambiguities of life. Therefore, it is a misunderstanding of the nature of the church if political, ~~or~~ social or economic equality is derived from its character as the community of love. But it follows from the character of the church as community of love that forms of inequality ^{(1) where (2)} ~~which make~~ ⁽³⁾ an actual community of love and even of a faith ^{becomes} impossible, ⁽²⁾ ~~except for~~ ⁽¹⁾ special heroic cases, must be attacked and ~~a~~ transformed. This refers to ~~political, social~~ ^{and} economic inequalities ^{along with} ~~and~~ forms of suppression and exploitation which destroy the potentialities for humanity in the individual and for justice in the group. Against such forms of inhumanity and injustice (against which, e.g., the Peasant's War, the French and the Russian revolution were originally directed) the prophetic word of the church must be ^{directed,} ~~heard~~ and the church itself must

transform within itself the given social structure. At the same time it must help the victims of a distorted social structure, or of natural forces as sickness and catastrophes, to ^{achieve} ~~get~~ both the experience of the community of love and the goods which sustain their potentialities as men. This is that part of agape which is called charity and which is as necessary as it is ambiguous. For it can be used as means to get rid of the obligation towards human beings as human beings by merely objective contributions, and it can be used as a means to maintain the social conditions which make charity necessary, e.g., a thoroughly unjust social order.

Love One could say, ^{that} tries to provide for the conditions which make love in the other one possible. (It is not by chance that this has been declared as the principle of psychotherapeutic healing, e.g., by Erich Fromm).

Every act of love implies judgment over that which is against love. The church as the community of love exercises continuously this judgement by its very existence. It exercises it against those outside as well as ~~against those~~ inside the community of love. And it must exercise it consciously and actively in both directions. But in (doing so), it becomes involved in the ambiguities of judging, of authority, of power. And since the church, in contrast to other societal groups, judges in the name of the Spiritual Community, its judging can become more radical, more fanatical, more destructive and demonic. On the other hand, and for the same reason, there is in the church the Spirit who judges the judging of the church and conquers it by reuniting love.

In relation to its own members, the judging of the church occurs through the media of the Spiritual Presence, through several of the essential functions of the church, and finally through the discipline which is in

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some churches, notably the Calvinistic ones, considered as a medium of the Spiritual Presence, like Word and sacrament. Protestantism generally was hesitant about discipline because of the hierarchical and monastic abuses in its different applications as removing, punishing and training discipline. The main objection of Protestantism was directed against the practice and theory of excommunication. ^{expelling} ~~It is impossible~~ ^{excommunication}

Under the Protestant principle because no religious group has the right to put itself between God and man, ^{whether} ~~be it~~ for the sake of uniting man with God or for the sake of cutting him off from God. The simple prayer of an excommunicated one may have more Spiritual power and more healing effect for him than the use of any of the ecclesiastically approved sacraments from which he is excluded. Protestant discipline can only be ^{consist} ~~be~~ of counseling and, in the case of representatives of the church, ^{exclusion} ~~excluding~~ from the office. But ^{what is} ~~decisive~~ is that the judging of love has the one purpose ^{of} ~~to~~ reestablish ^{ing} the communion of love. Not removing, but reuniting; and even temporary removing is ^a ~~cutting~~ off which probably can never be healed. Such removing can also consist in social ostracism by the church community. This happens in Protestant churches and can be worse in its destructive consequences than excommunication. It is a crime against the Spiritual Community in itself and in the church. Equally, and in the long run, more ~~dangerous~~ ^{exerting} dangerous is an adjustment of the representatives of a church to social groups with a predominant influence in it. This is especially a problem of the minister, and more ^{so} ~~in~~ the Protestant than in the Catholic churches. The Protestant doctrine of the general priesthood of all believers deprives the minister of the tabu which protects the priest in the Roman church; and the significance of the laymen is correspondingly increased. This makes a prophetic judgment of the

congregations, including their sociologically leading groups, so difficult that ~~it~~ it is almost impossible. And the result is often the sociologically-determined, ^{or} the class church as it is so conspicuously the case in American Protestantism. In the name of a tactful and cautious approach, ~~which~~ in itself is desirable, the judging function of the community of love is suppressed. This situation does probably more ^{harm} to the church than an open attack on its principles, derived from agape, by deviating and erring members.

All this refers to the judging function of the community of love towards its members. The same criteria, Of course, are valid, ^{but} ~~if~~ not official representatives ^{3.} of the church ^{2.} but ^{For 1.} members who have a priestly function in limited groups in the name of the community of love, ^{as for instance,} parents towards children and one parent to the other as parent, friends towards friend, leader or voluntary group to the members of their group, teachers to their classes, etc. In all these cases the community of love, expressing the Spiritual Community, must be actualized in affirmation, judgment and reunion. ^{1.} And the church, ^{3.} exercising ^{2.} in the power of the Spiritual Presence must ~~fight~~, and actually does fight, through Spirit-determined individuals and movements, against the ambiguities of the threefold manifestation of love. Each of these three is a creation of the Spiritual Presence; in each of them the great "in-spite-of" ^{element} of the New Being is effective, but must manifest in the third one, the "reunion-in-spite-of," the message and act of forgiveness. Like the judging element of love, the forgiving is present in all functions of the church, insofar as they are dependent on the Spiritual Community. But in the act of forgiveness too the ambiguities of religion resist the dynamics of the Spirit. Forgiveness can be a mechanical act, ~~or~~ it can be permissiveness, or it can be an act

of humiliating him who is forgiven. In ~~a~~ none of these cases is reunion in love possible, because the paradox in forgiveness is left out.

The question about the relation of the particular church as community of love to communities outside of her is full of problems. Perhaps in no point (the ambiguities of religion are) more difficult to conquer than here. This first refers to individual members of all groups outside a church. The general answer to the question, what does love demand if they appear in the realm of the church is that they must be accepted as essential participants of the Spiritual Community and therefore as possible members of the particular church. But ~~than~~ ^{one to ask} the elements of love which we have called judgment and reunion lead ~~to the question:~~ ^{what} Under which condition is their acceptance as members fully or partially possible?

¶ This is a profoundly problematic question. Does it mean conversion, and if so, to what? To Christianity, to one of its confessions or denominations, to the faith of the particular church? Our doctrine of the Spiritual Community in its latency may point to an answer: If somebody desires to participate in the community of love in a particular church, then he may become a full member by accepting the creed and the orders of this church; or he may remain in ^{a different} ~~another particular~~ church, and become ^{ing} a fully accepted guest in this church, or he may remain in the latency of the Spiritual Community, as Jew, ^{Muslim} ~~Mohammedan~~, humanist, mystic, etc., who wants to be received in the community of love, because he is aware of his own essential belonging to the Spiritual Community. He also would be a guest or, more precisely, a visitor and friend. Such situations are frequent today. It is decisive, at least in the Protestant sphere, that the desire to participate in a group whose foundation is the acceptance of Jesus as the Christ, stands for a creedal statement, and that in spite of the lack of conversion, he is taken into the community of love without reservation

on the side of the church.

Another problem, concerning the relation of the community of love towards those outside is that of the relation of one particular church to the other one ~~local, national, denominational~~. The ~~fight and~~ often ^{is brought on by} fanatical persecution of one church by the other ~~has~~ the social and political reasons which belong to the ambiguities of the churches, sociologically seen. But there are other reasons derived from the fight of the Spiritual Presence against profanization and demonization of the New Being. There is a profound anxiety in every church with a definite creed and order of life, that the other one which asks to be taken into the community of love may distort this community by elements of profanization and demonization. Fanaticism is here, as always a result of inner insecurity, and persecution is here as always produced by anxiety. The amount of suspicion and hate in the relation of the communities of love ~~is~~ is a consequence of the same fear which has produced the witch and heresy trials. It is genuine fear of the demonic. Therefore, it cannot be overcome by an ideal of tolerance which is based on indifference or ^{an} abstract reduction of the differences. It can be fought only by the Spiritual Presence which affirms and judges every expression of the New Being, ~~that~~ ⁱⁿ that in the one community of love as well as ~~that~~ in the others. In all of them, whether they are rooted in the latent or the manifest appearance of the Spiritual Community, there is Spiritual presence creative and in all of them the profane and demonic possibilities are actual. Therefore, one church can see the community of love with the other in the Spiritual Community ^{For this} ~~which~~ is the dynamic essence in ~~the one as in the other~~, ^{both} and ^{through} by which the particularities of each of them are affirmed and judged. These considerations supplant the substance ^{of} to what was said about the paradoxical character of the unity

of the church.

The community of love in any particular church is without limits; because ^{of} love in the Spiritual Community, the dynamic essence of every church is without limits. This refers to the members of the church, ~~it~~ ~~refers~~ to individuals outside the church, and ~~it~~ ~~refers~~ to the other churches. And, according to the idea of the latent stage of the New Being, "other" churches are not only those which are ~~based~~ on the manifest stage of the New Being, but also those which are based on its latent stage, as ⁱⁿ humanism, paganism, Judaism, mysticism, ^{etc.} They are created and supported by the same Spiritual Presence ^{through} by which the New Being in Christ ^{has been} which is actual in the churches, ^{is created,} They are subject to judgment because of their ambiguities, ^{which are} produced by profanization and demonization. But since the Christian churches are subject to the same judgment and for the same reason--although in another situation--the community of love embraces the ones ^{as well as the others.}

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b. The functions of the churches, their ambiguities
and the Spiritual Community

1) The general character of the functions of the
churches and the Spiritual Presence

After ~~having~~^{ing} discussed in the previous chapters the essential character of the churches in their relation to the Spiritual Community, we now must turn to their expression as living entities in a number of functions. Each of these functions is an immediate and necessary consequence of the nature of a church. They must be at work where there is a living church even if they are periodically more hidden than manifest. ^{These functions} ~~They~~ are never lacking although the forms in which they are actual differ greatly from each other. One can distinguish the following three groups of church-functions. The functions of constitution, related to the foundation of the churches in the Spiritual Community; the functions of expansion, related to the universal claim of the Spiritual Community; the functions of construction, related to the actualization of the Spiritual potentialities of the churches.

At this point a question concerning the whole theological ^{enterprise} work arises, ~~the question~~ ^{what} ~~In which sense~~ ^{is} a doctrine of the churches and their functions is a subject-matter of systematic theology, and in ^{what} ~~which~~ sense it is a ^{one} ~~subject-matter~~ of practical theology. [?] ~~The first answer is,~~ Of course, that the boundary is not sharp. Nevertheless, one can distinguish between the theological principles, governing the functions of the churches as churches and the practical tools and methods most adequate to their exercise. To analyze the first is the task of systematic ^{theology}, to suggest the second is the task of practical theology. ^{duality} (Of course, this division does not imply a division in the thinking of the systematic and the practical theologian;

^{the two}
 both think about ~~both~~ sets of problems, but each is committed to one of them in his work). The following analyses of a systematic character will often overlap with descriptions of a practical character--as ~~it~~ already has happened in the previous chapters.

The first statement to be made about the logical principles governing the functions of the churches as churches is that they all participate in the paradox of the churches. ^{These functions performed} ~~They all are done~~ in the name of the Spiritual Community and they all are ^{carried out} ~~done~~ by sociological groups and their representatives. ^{by} ~~They~~ all are involved in the ambiguities of life, above all, of religious life, and the aim of all of them is to conquer these ambiguities in the power of the Spiritual Presence.

According to the three groups of functions, one can distinguish three polarities of principles each of which determines one group of functions. The functions of constitution stand under the polarity of tradition and reformation; the functions of expansion stand under the polarity of verity and adaptation; the functions of construction stand under the polarity of form-transcendence and form-affirmation. In these polarities the ambiguities fought against by the Spiritual Presence are also indicated: The danger of tradition is demonic hubris; the danger of reformation, profanizing criticism. The danger of verity is demonic absolutism; the danger of adaptation is profanizing relativization. The danger of form-transcendence is demonic repression; the danger of form-affirmation is profanizing emptiness. In connection with a description of the respective functions, ^{we shall discuss the} concrete implications of these polarities and dangers, and of the fight against them, ~~shall be discussed~~. At this point only a few general remarks about each of them are necessary.

The principle of tradition in the churches is not identical with the sociological fact that every new generation lives out of the cultural productions, e.g., the language which has been produced by the preceding generations. This, of course, is also valid of the churches. But the principle of tradition in the church is identical with the fact that the nature of the churches and the character of their life is determined by their foundation in the New Being as it has appeared in Jesus as the Christ, and that the link between this foundation and every new generation is ~~the~~ tradition. This is not so in national groups ~~and~~ or cultural movements whose beginning may be rather irrelevant for their development. But through every function of the church the Spiritual Community is effective, and therefore, all generations are ideally present, ~~and~~ not only all generations who have received from the central manifestation, but also those who have expected it. Tradition in this sense is not particular, although it includes all particular traditions. It is an expression of the unity of historical mankind of which the appearance of the Christ is the center.

The Greek-Orthodox church considers itself as the church of the living tradition in contrast to the legally defined and papally-determined tradition of the Roman church. The criticism the Reformation brought forward against many elements of both traditions, but especially the Roman, ~~has~~ made the concept itself suspect for Protestant feeling. But tradition is an element in the life of all churches. Even the Protestant criticism was possible only with the help of particular elements in the Roman Catholic tradition, the Bible, Augustine, the German mystics, the humanistic underground, etc. It is a general characteristic of prophetic criticism of a religious tradition that it does not come from outside, but out of the center of the tradition ~~itself~~ itself, fighting in the name of its true

meaning against its distortions. There is no reformation without tradition.

Reformation has two connotations: It points to a unique event in church history, the Protestant Reformation of the 16th century, and it points to a permanent principle of all periods which is implied in the fight of the Spirit against the ambiguities of religion. The historical Reformation occurred ^{it} because the Roman church had successfully eliminated the principle of reformation ^{when} in a moment ~~in which~~ the prophetic Spirit called for a reformation of the church in "head and members." Obviously, no movement of reformation has an objective criterion at its disposal; not even the Bible is such a criterion, since the Bible must be interpreted. There is no criterion, but there is the risk which is rooted in the awareness of the Spiritual freedom. And it is the prophetic Spirit which creates the courage for such a risk. Protestantism takes this risk--even if it may mean the disintegration of particular churches. It takes the risk in the certainty that the Spiritual Community, its dynamic essence, cannot be destroyed.

The polarity of tradition and reformation expresses the struggle of the Spiritual Presence with the ambiguities of religion. The principle of reformation is the corrective against the demonic suppression of the freedom of the Spirit by a tradition which is vested with absolute validity, practically or legally. Since all churches include the principle of tradition, this demonic temptation is actual and successful in all of them. Its success is caused by the taboo-producing anxiety about a deviation from that which is holy and has saving power. Implied in this anxiety is the ^{apprehension that,} ~~anticipation~~ ^{might lapse} of the falling of the churches under the principle of reformation into a profanizing ~~criticism~~ criticism. Schleiermacher's often quoted words: "the

reformation goes on" is certainly true; but it raises the anxious question: Where is the limit, ^{beyond} after which critical disintegration begins? This question gives to the guardians of an absolutized tradition their power to break the desire for reform and to repress the conscience of those ~~who~~ know better but have not the courage to risk a new road. In the Spiritual Community the two principles are united. They are in tension, but not in conflict. To the degree in which the dynamics of the Spiritual Community are effective in a church, the conflict is transformed into a living tension.

The second polarity of principles is essentially related to the functions of expansion in the life of the churches. It is the polarity of verity and adaptation. The problem is as old as the words of Paul in which he points to his becoming a Jew to the Jews and a Greek to the Greeks, while rejecting everyone who, against the truth of his message, tries to retransform the New Being (the New Creation as he calls it) into the old being of the Jewish law or of the Greek wisdom. ~~In~~ ^T these sentences the existential conflict between verity and adaptation, as well as the fight of the Spiritual Presence against it, is classically expressed.

In the early church small groups demanded subjection of the churches to the Jewish law, and the large majority, including most of the great theologians, demanded adaptation to the forms of thought which were prepared by the history of classical Greek and Hellenistic philosophy. At the same time, the masses accommodated themselves under the permissive supervision of the church authorities, to the polytheistic trends in religion, ^{whether} ~~be it~~ in terms of the veneration of images (ikons) ^{or} ~~be it~~ in the invasion of the devotional life by a host of saints, above all the Holy Virgin. Without these adaptations the missionary work of the early church would have been impossible; but with it the content of the Christian message was in ~~a~~

continuous danger ^{of} ~~to~~ be surrendered for the sake of accommodation. This danger, ~~the danger~~ of losing the pole of verity for the sake of the pole of adaptation was so real that most of the great struggles in the first millennium of the Christian churches can be seen in the light of this conflict.

In the middle ~~ages~~ the adaptation to the feudal order of the Germanic-Romanic tribes was both a missionary and educational necessity and a continuous surrender of verity to accommodation. The struggle between emperor and pope must partly be understood as the reaction of the church against the feudal identification of the social with the religious hierarchies, and so must the reaction of the personal piety of the late middle ages, including the Reformation, against the transformation of the church into the all-embracing feudal authority itself. But, of course, ~~so~~ none of these movements for verity against accommodation escaped the necessity of adaptation themselves. ^{went} They walked, In spite of Luther's break with Erasmus, hand in hand with the renewed Greek-Roman humanism, and they prepared the ^{period} ~~century~~ of accommodation, the 18th century, with enlightenment and rationalism, and ^{period} ~~the centuries~~ of heavy conflicts between the principles of verity and adaptation, ⁱⁿ the 19th and early 20th centuries, ^{they prepared for} These struggles, ~~of course,~~ are not restricted to the missionary expansion towards foreign religions and cultures, but they refer even more immediately to the expansion in the civilizations which are shaped by the Christian tradition. Both the change of the general cultural climate since the 16th century and the necessity of inducting ever new generations into the churches raise inescapable the problem, involved in the polarity of verity and adaptation.

As indicated before, the danger of the pronouncement of verity without adaptation is a demonic absolutism which throws the truth like stones at the heads of people, not caring whether they can take it or not. It is what one can call the demonic offense the churches often give, while claiming that they give the ^{is} necessary ^{and} divine offense. Without adaptation to the categories of understanding in those towards whom the expansive functions of the church ^{are directed,} go the church not only does not expound, but it even loses what it has, because its members also live within the given civilization and can receive the verity of the message of the New Being only in the categories of their civilization.

On the other hand, if the adaptation becomes an unlimited accommodation, as in many periods of the history of the churches, the verity of the message is lost, and a relativism takes hold of the church which leads to an empty secularism, first without ecstasy and later, ^{with an openness} open for the entrance of a demonically distorted ecstasy. Missionary accommodation which surrenders the principle of verity does not conquer demonic powers, ^{whether are} ~~be~~ they religious, ^{or} ~~be~~ they profane.

The third polarity of principles, related to the functions of construction, are form-transcendence and form-affirmation. The functions of construction use the different spheres of cultural production in order to express the Spiritual Community in the life of the churches. This refers to theoria and praxis, and within them to the aesthetic and the cognitive, the personal and the communal spheres of life under the dimension of spirit. From all of them the churches take material, ^{Through} ~~namely~~ styles, methods, norms, relations, but in a way which both affirms and transcends the cultural forms. If the churches do aesthetic or cognitive, personal or communal construction, they do it as churches only if the relation to the Spiritual

Presence is manifest in their constructions, and this means ^{if} ~~if~~ there is an ecstatic, form-transcending quality in them. The churches do not act as churches, if they act as a political party or a law court, as a school or a philosophical movement, as a supporter of artistic production or of psycho~~logic~~-therapeutic healing. Only if the Spirit breaks into the finite forms and drives them beyond themselves, ^{does} the church show its presence as church. It is this form-transcending, Spiritual quality that characterizes the functions of construction in the church: the functions of aesthetic self-expression, of cognitive self-interpretation, of personal self-realization, of social and political self-organization. It is not the subject matter as such which makes them functions of the church, but their form-transcending, ecstatic character.

At the same time the principle of form-affirmation must be observed. In every function of the church the essential form of the cultural realm must be used without a violation of its structural demands. This is implied in the earlier discussion of structure and ecstasy. In spite of the form-transcending character of religious art, the aesthetic rules must be obeyed; in spite of the form-transcending character of religious knowledge, the cognitive rules should not be trespassed. The same is valid with respect to personal and social ethics, politics and education. Some important problems, arising out of this situation shall be discussed later. ^{At this} point we must again refer to the two dangers, ^{move} between which the functions of construction in the life of the churches, ~~move~~. If the principle of form-transcendence is effective in separation from the principle of form-affirmation, the churches become demonic-repressive. They must repress in everyone and every group the conscience of form, which demands honest sub-

jection to the structural necessities of cultural production. *For instance, the churches* They *may* break, ~~e.g.~~ the artistic integrity in the name of a sacred *or* politically requested *may* style. Or they *may* undercut the scientific honesty which drives to radical questions about nature, man and history. Or they *may* destroy personal humanity in the name of a demonically distorted fanatical faith, ~~etc.~~

AT There is, ~~on the other pole,~~ the danger of profanization of the Spiritual creations, and an emptiness which is the negative presupposition for demonic invasions. A form which is kept from being transcended becomes in degrees more and more meaningless--though not wrong. It is first felt as liberation from transcendent interferences, then as autonomous productivity, then as formal correctness, then as empty formalism.

Where the Spiritual Presence is powerful in the churches, the two principles, ~~that~~ of form-transcendence and ~~that of~~ form-affirmation are united.

b. The functions of the churches, their ambiguities and the Spiritual Community

1) The general character of the functions of the churches and the Spiritual Presence

After having discussed in the previous chapters the essential character of the churches in their relation to the Spiritual Community we now must turn to their expression ~~of~~ as living entities in a ~~number~~ of functions. Each of these functions is an immediate and necessary consequence of the nature of a church. They must be at work where there is a ~~living~~ living church even if they are periodically more hidden than manifest. They are never lacking although ~~the~~ the forms in which they are actual differ

2) The constitutive functions of the churches

Systematic theology has to deal with the functions of the church because they belong to its nature and add special elements to its characterization. If the functions of the church belong to its nature, they must be always present where there is church. But they can appear in different degrees of conscious care, intensity and adequacy. Their exercise may be suppressed from outside or coalesce with other functions, but as an element of the nature of the church, pushing towards actualization, they are always present.

However, they are not always ~~organizationally~~ ^{present}: functions and institutions are not interdependent. The institutions are dependent on the functions they serve. But the functions do exist even if there are no institutions serving them. And this is often the case. Most institutional development have a spontaneous beginning. The nature of the church which ^{requires} ~~requests~~ a particular function, makes itself felt in spiritual experiences and consequent actions, which finally lead to an institutional form. If an institution becomes obsolete, other ways of exercising the same function may grow up spontaneously and receive a new institutional form. This consideration agrees with what we have said before about the freedom of the Spirit. It liberates the church in the power of the Spiritual Community, from any kind of ritual legalism. No institution, not even priesthood or ministry, special sacraments ^{or} ~~and~~ devotional services follow necessarily from the nature of the church. But the functions for the sake of which these institutions have been produced follow from it. They never are completely missing.

The first group of functions has been called the functions of con-

stitution. Since the church--and that means every church--is dependent on the New Being as it is manifest in the Christ and real in the Spiritual Community, the constitutive function of the church is that of receiving. This refers to the church as a whole as well as to every individual member. If the church demands the receiving of its members, but refuses to receive itself as church, it becomes either a static hierarchical system, which claims to have received once and does not need to receive ever again; or it becomes a religious group with private experiences and transition into secularism. The function of reception includes immediately the function of mediation through the media of the Spiritual Presence, Word and sacrament. He who receives mediates and, on the other hand, he has received only, because the process of mediation is going on continuously. In practice, mediation and reception are the same: The church is priest and prophet to itself. He who preaches ~~preaches to himself as listener~~ ^{is a potential} as a listener, and he who listens ^{or} is a potential preacher. The identity of reception and mediation undercuts the establishment of a hierarchical group which receives, while all the others are objects of the mediation.

The act of mediation occurs partly in communal services, partly in priestly encounters between ~~him who~~ ^{the} mediates ^{or} and ~~him who~~ ^{the one} responds. But this division is never complete: He who mediates must respond himself and he who responds mediates ^{also to the} to ~~him who~~ ^{or} mediates. The "counselor" ^{is} on the function of "taking care of souls" (~~Seelsorge~~ ^{Seelsorge}) is often called today, never should be subject only, he never should make of his counselee an object to be handled correctly and perhaps helped by an adequate treatment. If this happens, as it does very often in pastoral as well as in

medical counseling, an ambiguity of religion^h has overcome the Spiritual function of mediation. But if it is determined by the Spiritual Presence, the counselor subjects himself to the judgments and demands he tries to communicate. He expresses the truth that he is in the basically same predicament as the counselee. This may give him the possibility of finding the word of healing for both of them. He who is grasped by the Spirit can speak to the one who needs his help in such a way that the Spirit may get hold of the other one, and help is possible. For Spirit can heal only what is open for Spirit.

The relation of pastoral counseling to psychotherapeutic help will be discussed later. Where there is reception and mediation, there is also response. The response is the affirmation of that which is received, the confession of faith; and the turning to the source from which it is received, worship. The term "confession of faith" has been misinterpreted. It has been identified with the acceptance of creedal statements, and their repetition in ritual acts. But the function of responding and accepting accompanies all other functions of the church. It can be expressed in prose and poetry, in symbols and hymns. It also can be concentrated in creedal formulations. And then it can be enlarged by theological construction. It is not quite consistent when a church avoids a statement of faith in ~~the~~ terms of a creed, ^{yet} ~~and~~ cannot help ^{but} ← expressing the content of the creed in every one of its liturgical and practical acts.

The other side of the function of response is worship, ^{here} ~~In it~~ the church turns to the ultimate ground of its being, the source of the Spiritual Presence, the creator of the Spiritual Community, to God who

is Spirit. Whenever He is reached in communal or personal experiences, Spiritual Presence has grasped those who experience Him. For only Spirit can experience Spirit, as only Spirit can discuss Spirit.

Worship as the responding elevation of the church to the ultimate ground of its being includes adoration, prayer and contemplation.

The adoration of the church, praise and thanks, is the ecstatic acknowledgment of the Divine holiness, the infinite distance of him who is at the same time present in the Spiritual Presence. This acknowledgment is not a theoretical assertion, but ~~it is~~ a paradoxical participation of the finite and estranged in the infinite to which it belongs. If the church praises the majesty of God for the sake of his glory, two elements are united in this experience: The complete contrast between the creaturely smallness of man and the infinite greatness of the creator, and the elevation into the sphere of the divine glory, so that the praise of his glory is, at the same time a fragmentary participation in it. The unity of these two elements is paradoxical, and cannot be disrupted without producing the image of a demonic image of God ^{and on the other,} on the one hand, of a miserable man, without genuine dignity, ~~in the other hand~~. Such distortion of the meaning of adoration leads to the ambiguities of religion and is fought by the Spiritual Presence, which, as Presence, includes participation of him who adores in Him who is adored. Adoration in this sense is not humiliation of man; but it would lose its meaning if it intended anything else than the praise of God. ~~An adoration which is done~~ for the sake of man's self-glorification is self-defying. It never reaches God.

The second element in worship is prayer. The basic interpretation of prayer has been given in the section on the directing creativity of God.

The central idea there was that every serious prayer produces in terms of creaturely freedom a novelty which in the whole of God's directing creativity is taken into considerations like every act of man's centered self. The novelty, created by the prayer of supplication, is the Spiritual ~~A~~ act of elevating the contents of one's wishes and hopes into the Spiritual Presence. A prayer in which this happens is "heard," even if the actual events contradict the manifest content of the prayer. The same is true of prayers of intercession which, not only, produce a new relation to those for whom the prayer is ^{said} ~~done~~, but it also produces a new situation in the relation of the subjects ~~of~~ and objects of intercession to the ultimate. It is, therefore, false to reduce the prayer to ^{one} ~~the prayer~~ of thanks. This suggestion of the Ritschlian school is rooted in a profound anxiety about the magic distortion of prayer, and of the superstitious consequences on popular piety. But ² this anxiety is ¹ although, ⁴ practically ³ speaking, ^{it is} highly justified, ^{Prayers of} systematically speaking, ^{unfounded.} ^{Thanks} to God are an expression of adoration and ~~praise~~ praise, but they are not a formal acknowledgment which prejudices God for further benefits given to those who are grateful. ^{yet} But it would create a completely unrealistic relation to God if prayers of supplication were prohibited and could be expressed by man towards God and the ^{ing} ~~accusation~~ of God (as it ^{for instance} appears, e.g., in the book of Job) by man for not answering, and the struggle of the human spirit with the divine Spirit would be ~~not~~ excluded from prayer. Certainly they are not the ~~the~~ last word in the life of prayer. But the "last word" would be shallow and profanized, as ~~as~~ innumerable prayers are, if the paradox of prayer were forgotten by the churches and their members. The paradox of prayer is classically expressed by Paul when he speaks

about the impossibility of the right prayer and the Divine Spirit representing those who pray before God without an objective language. It is the Spirit which speaks to the Spirit, as it is the Spirit which discerns and experiences the Spirit. In all these cases, the subject-object scheme of "talking to somebody" is transcended: He who speaks through us is he who is spoken to.

Spiritual prayer in this sense (and not a profanized conversation with another being, called God) leads to the third element in the function of response, contemplation. Contemplation is the stepchild in Protestant worship. Only lately the liturgical silence has been introduced into some Protestant churches. And, of course, there is no contemplation without silence. The meaning of contemplation is participation in that which transcends the subject-object-scheme, and consequently the objectifying (and subjectifying) word, and therefore the ambiguity of language, including the voiceless language of speaking to oneself. The neglect of contemplation by the Protestant churches is rooted in their personal-centered interpretation of the Spiritual Presence. But Spirit transcends personality, if personality is identified with consciousness and moral self-integration. Spirit is ecstatic and so is contemplation, prayer and worship generally. The response to the impact of the Spirit must be Spiritual itself, and that means transcending the subject-object scheme of ordinary experience, or being ecstatic. In the act of contemplation this is most obvious, ~~in the act of contemplation~~ and one may demand that every serious contemplation, because in contemplation the prayer contains an element of ~~the paradox of prayer~~ paradox of prayer is manifest, the identity and non-identity of him who prays and Him who is prayed to: God as Spirit.

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The presence of the Divine Spirit in the experience of contemplation contradicts the idea we often find in medieval mysticism, that contemplation can be reached in degrees, ^{that is, by} ~~e.g.,~~ ^{of} ~~on the way over~~ ^{this} ~~meditation~~ and that it itself may be a bridge to still higher forms of mystical union. This gradualistic thinking belongs to the ambiguities of religion because it faces God like a ^{be} ~~sieged~~ ^{which will} fortress ~~to~~ surrender to those who climb its walls. According to the Protestant principle, God's surrender is the beginning; it is an act of his freedom by which he overcomes the estrangement between Himself and man in the one, unconditional and complete act of forgiving grace. All the degrees of appropriation of grace are secondary, as growth is secondary to birth. Contemplation in the Protestant realm is not a degree but a quality, ^{it} ~~namely a quality~~ of a prayer which is aware that ~~the prayer~~ is directed to him who creates the ~~right~~ prayer in us. awkward

3) The expanding functions of the churches

The universality of the Spiritual Community demands the function of expansion of the churches. Since the universality of the Spiritual Community is implied in the confession to Jesus as the Christ, every church must participate in the functions of expansion. The historically and systematically first function of expansion is missions. It is as old as the story of Jesus, sending the disciples to the towns of Israel, and it is as successful and unsuccessful as this first mission was the majority of human beings is still after two thousand years with much missionary activity non-Christian. But there is no place on earth which is not somehow touched by the Christian world.

In spite of the fragmentary, ~~and~~ often ambiguous character of the effects of missions, the function of expansion is going on in every moment

of the existence of the church. Wherever active members of the church encounter those outside the church, they are missionaries of the church with or against their desire. Their very being is missionary. The purpose of missions as an institutionalized function of the church is not to save individuals from eternal condemnation--as it was in some pietistic missions; nor is the purpose ^{the} cross-fertilization of religions and cultures. (No missionary martyrs have died for this purpose). But the purpose of missions is the actualization of the Spiritual Community within concrete churches all over the world. One of the ambiguities of religion which endangers missions is the attempt of a religion to impose its own cultural forms over another culture in the name of the New Being in the Christ. This necessarily leads to reactions which can destroy the whole effect of the expanding function of the Christian churches. But it is ^{difficult} hard for every church to separate in itself the Christian message from a particular culture within which it is pronounced. In some way it is impossible, because there is no abstract Christian message. It is always embodied in a particular culture. Even the most self-critical attempt of the Swiss or American missions to strip themselves of their cultural traditions would be a failure. But if the Spiritual power is present in them they would speak through the traditional cultural categories of that ^{which} ~~what~~ concerns us ultimately. It is not a matter of clear analysis but it is ^{one} ~~a~~ matter of paradoxical ^{where} ~~transparence~~ ^{where} there is Spiritual Presence a missionary from every background can communicate Spiritual Presence. The world-historical meaning of missions ^{will} ~~shall~~ be discussed in the fifth part on "History and the Kingdom of God."

(The second ^{one} ~~function~~ under the functions of expansion) ^{that of education, and is} ~~is~~ based on the desire of the churches to continue their life from generation to generation, ~~the function of education.~~ The problem of religious education has become one of the major issues in the contemporary churches. ^{But although} The many problems of the

techniques of religious education do not concern us here, ~~But~~ the question of the meaning of the religious function of education ^{does have} ~~has~~ great importance, for systematic theology. First of all, it must be emphasized that ~~the~~ educational function of the church started ^{at} ~~in~~ the moment ^{when} ~~in~~ which the first family was received ^{to} ~~in~~ it. For this event put the church before the task to take into its community the new generation. And this task is a consequence of the self-interpretation of the church as the community of the New Being or the actualization of the Spiritual Community. The doubts of parents about the Christian education of their children reflect partly the difficulties of the educational process, partly ~~the~~ their doubt ~~of the parents~~ about the assertion that Jesus is the Christ. With respect to the first problem, educational theory can overcome psychological errors and lack of judgment. With respect to the second problem, only the Spiritual Presence can ^{provide} ~~give~~ the courage to affirm the Christian assertion and to communicate it to the new generation.

The educational function of the church does not consist in information about the history and the doctrinal self-expressions of the church. A confirmation-instruction which does that misses its purpose, although it may communicate useful knowledge. ^{Neither,} ~~On the other hand,~~ ^{does} the educational function of the church ~~does not~~ consist in the awakening of a subjective piety, which may be called conversion, but ~~with~~ ^{which} usually disappears with its emotional causation. A religious education which tries to do this is not in line with the educational function of the church either. The church ^{is} ~~has the task~~ to introduce each new generation into the reality of the Spiritual Community, into its faith and into its love. This happens through participation in degrees of maturity, and ~~it happens~~ through interpretation in degrees of understanding. There is no understanding of

the life of the church without participation; ^{yet} ~~but the~~ participation becomes mechanical and compulsory, without understanding.

The last function ^{one} in the group of functions of expansion is the evangelistic. It is directed towards the estranged or indifferent members of the church. ^{The} ~~It is~~ missions ^{is} towards ~~the~~ non-Christians within a Christian culture. Its two, much overlapping, but distinguishable, activities are practical apologetics and evangelistic preaching. If the result of one of them is the desire for personal counseling, the function of mediation replaces that of expansion.

Practical apologetics ^{is} ~~are~~ the practical application of the apologetic element in every theology. In the introductory part of the whole system, we indicated that the type of theological thinking presented in this system is more apologetic than kerygmatic. As such it intends to give the theoretical foundation of practical apologetics. First of all, ~~one~~ ^{it} must ^{be} emphasize ^d that practical apologetics is a continuous element in all expressions of the life of the church. The church, ^{By its paradoxical} nature, ^{it must provide} is being continuously asked questions about its nature and ~~has to~~ answer them; and that is what apologetics means: the art of answering. Certainly, the most effective answer is the reality of the New Being in the Spiritual Community and in the life of the churches as far as they are determined by it. It is the silent, not arguing witness of the Community of faith and love which convinces the questioner who ~~may be~~ ^{although perhaps} silenced ^{may be} ^{by them} ~~but who is not convinced even by excellent arguments.~~ Nevertheless, the arguments are ^{necessary} ~~needed~~, because they can break through the intellectual walls of skepticism as well as of dogmatism by which the critics of the churches protect themselves against the attacks of the Spiritual

continually

Presence. And since these walls are being built in all of us ~~all the~~
~~time~~, and since they have separated masses of people on all levels of
 churches, ~~the~~
 education from the function of apologetics must be cultivated by the
 churches; otherwise they will not grow but diminish in extension and
 become more and more a small, ineffective and reprimativized section
 within a dynamic civilization. The psychological and sociological
 conditions of successful practical apologetics are dependent on many
 factors, ^{that can} to be valuated by practical theology. But the laying of the
 conceptual foundations on which practical apologetics is built, is the
 task of systematic theology. And systematic theology must also stress
 its own limits as theoretical apologetics as well as the limits of even
 the most skillful apologetic practice. The acknowledgment of its own
 limits is itself an element in the apologetic function.

4 Evangelism by preaching is like apologetics directed towards people who
 belonged or still belong to the realm of Christian civilization, but who
 have ceased to be living members of the church, or who have become indifferent
 or hostile towards it. ^e Evangelism by preaching is more than apologetics,
 a charismatic function, dependent on the rise of people in the churches
 who are able to speak to the groups, just characterized, in the name and
 the power of the Spiritual Community; ^{they do speak that} but not in the way in which the churches
 do ~~it~~, and ^{it is} ~~who~~ for this very reason ^{that they} have an impact on the listeners which
 the ordinary preaching ^{does} ~~has~~ not. It would be unfair, to say that this
 impact is "merely" psychological and predominantly emotional. The
 Spiritual Presence can use any psychological condition and every combination
 of factors to grasp the perspnal self. And it is an advantage of the
 metaphor "dimension" that it/~~it~~ overcomes the gap between the psychological
 and Spiritual (as well as the spiritual). However, it is not unfair bgt
 true to the facts if one points to the dangers of evangelism as a

religious phenomenon with the ambiguities of religion. The danger of evangelism against which the Spirit ~~is fighting~~^{is} is the confusion of the subjective impact of the evangelistic preaching with the Spiritual impact which transcends the contrast of subjectivity and objectivity. 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such rejection. This is the inconsistency of what has been called "diastasis" in recent discussions, namely the radical separation of the religious from the cultural sphere.

2. The churches are constructive in all those directions of man's cultural life, which we have distinguished in the chapters on the self-creation of Life. They are constructive in the realm of theoria, namely the aesthetic and the cognitive functions, and they are constructive in the realm of praxis, namely the personal and the communal functions. Later on we shall have to discuss these functions in their immediate relation to the spiritual community; but at this point their part in the constructing functions of the churches is the problem. In all of them one question is central, ~~namely~~, how the autonomous cultural form ~~form~~, which makes them into what they are, is related to their function as material for the self-construction of the churches. Does this functioning in the service of the ecclesiastical edifice distort the purity of their autonomous form? Must expressiveness, truth, humanity and justice be bent in order to be built into the life of the churches? And if this demonic element in the ambiguities of religion is rejected, how can the function of the human spirit be prevented from replacing the impact of the Spiritual Presence by self-productive acts of the human spirit? How can the life of the churches be prevented from falling under the ^{sway} ~~swing~~ of the profane element in the ambiguities of religion? Instead of a general answer, we shall try to answer in dealing directly with each of the functions of construction and their particular problems.

The aesthetic realm is used by the church for the sake of religious arts. In them the church expresses the meaning of its life in artistic symbols. The content of the artistic symbols (poetic, musical, visual)

are the religious symbols given by the original revelatory experiences and by the traditions, based on them. The fact that artistic symbols try to express in ever-changing styles the given religious symbols produces the phenomenon of "double symbolization," e.g. the symbol of "the Christ crucified" expressed in the artistic symbols of the Nordic Renaissance painter Matthias Grünewald -- one of the rare pictures which are Protestant in spirit and ^{also} ~~greatest~~ art. ^{This is} We are pointing to it as an example, ^{not only} of double symbolization, but ~~it is~~ at the same time ~~an example~~ of something else, ~~namely,~~ the power of artistic expression to help transforming what it expresses.

The "Crucified" by Grünewald not only expresses the experience of the Pre-Reformation groups to which he belonged, but it has helped to spread the spirit of the Reformation and to create an image of the Christ, radically opposite to the image of the Christ in Eastern mosaics in which he is the ruler of the universe -- ^{even} ^{an} already as infant in Mary's lap. It is understandable that a picture like that of Grünewald would be censured by the authorities of the Eastern church, the church of the resurrection and not of the crucifixion. The churches always knew that aesthetic expressiveness is more than a beautifying addition to the devotional life. They knew that expression gives life-power to what is expressed, the power to stabilize and the power to transform, and therefore they tried to influence and control those who produced religious art. This was carried through most strictly by the Eastern churches, but it is ^{through} ~~it~~ especially in music ~~it~~ also exercised in the Roman church and even in the Protestant churches -- especially in hymnic poetry. Expression does something to what it expresses: this is the significance of religious art as a constructing function of the churches.

^{within} The problem implied in this situation ^{lies} is the possible conflict between the justified ^{able demands} requests of the churches that the religious art they accept

expresses what they confess and the justified demand of the artists that they use the styles to which their artistic conscience drives them. These two demands can be understood as two principles which control religious art, the principle of consecration and the principle of honesty. The first one is the power of expressing the holy in the concreteness of a special religious tradition, including its possibilities of reformation. The principle of consecration in this sense is an application of the larger principle of form-transcendence, as discussed before, to the sphere of religious art. It includes the use of the religious symbols which characterize the particular religious tradition (e.g. the Christ-picture or the passion-story) along with and stylistic qualities which elevate the works of religious art over the artistic expression of the non-religious encounters with reality. The Spiritual Presence makes itself felt in the architectural space, the liturgical music and language, the pictorial and sculptural representations, the solemn character of the gestures of all participants, etc. It is the task of aesthetical theory in cooperation with psychology to analyze the stylistic character of consecration. Whatever the general artistic style of a period may be, there are always some qualities which distinguish the sacred from the secular use of the style.

There is, however, a limit to the demands made on the artists in the name of the principle of consecration, namely, those stemming from the principle of honesty. It is the application of the general principle of form-affirmation, as discussed before, to religious art. It is especially important in a period when new artistic styles appear and the cultural consciousness of a period is split in the fight between contradictory self-expressions. In such situations which have occurred frequently in the history of Western civilization, the principle of honesty is severely endangered. Consecrated forms of artistic expression claim absolute validity because they have

impregnated the memory of ecstatic-devotional experiences and are defended in the name of the Spiritual Presence against new stylistic developments.

4/ Such claims drive the artists into a deep moral conflict, and the church members into decisions which are religiously painful. Both feel, at least, in some unconscious ^{depths,} ~~deeps,~~ that the old stylistic forms, however consecrated they may be, ^{no longer} ~~do not~~ fulfill ~~any longer~~ the function of expressiveness. They cease to express what happens in the religious encounter of those who are grasped by the Spiritual Presence in their concrete situation. But the new stylistic forms have not yet found qualities of consecration. In such a situation the demand of honesty on the artists can mean restraining themselves from trying to express the traditional symbols at all, or, if they ^{attempt} ~~try~~ it, acknowledging failure, ^{and} the demand of honesty on those who receive the works of art is to confess their uneasiness with the older stylistic forms, ^{despite their inability} ~~even if they are not~~ yet ^{evaluate} ~~able~~ to ~~estimate~~ the new ones -- perhaps just because ~~there are not yet~~ ^{do not yet exist.} convincing forms with the quality of consecration. But both artists and non-artists are under the strict demand implied in the principle of honesty -- not to admit imitations of styles which once had great conservative possibilities but which have lost their religious expressiveness for an actual situation. The most famous -- or infamous -- examples are the pseudo-Gothic imitations in church architecture.

2. ^{underlying} ~~but~~ another problem causing the relation of the two principles of religious art must be mentioned: There may appear artistic styles which by their very nature exclude consecrated forms and therefore ^{must} ~~had to~~ be excluded from the sphere of religious art. One can think of some kinds of naturalism, ^{that in} ~~as of~~ the contemporary non-objective style. (Both) are excluded by their very nature from the use of many traditional religious symbols, the latter because it excludes the organic figures and the human face, the

former because it tries to exclude the self-transcendence of life in the description of its objects. One could say that only styles which can express the ecstatic character of the Spiritual Presence, lend themselves to religious art, and this would mean some "expressionistic" element ^{must} ~~had~~ ^{adaptable} to be present in a style in order to make it a tool for religious art. ?

Although This is certainly correct, ~~but~~ it does not exclude any particular style, because in each of them elements are present which are "expressionistic," pointing to the self-transcendence of life. The idealistic, ~~and~~ naturalistic and abstract styles can become bearers of the ecstasy of religion, because none of them excludes the expressionistic element completely. But history shows that those styles, in which the expressionistic quality is predominant, lend themselves most easily to an artistic expression of the Spiritual Presence. They are best able to express the ecstatic quality of the Spirit. This is the reason why ⁱⁿ periods in which these styles were lost, great religious art did not appear. Most of the last considerations are derived from an interpretation of the visual arts but, they are, with certain qualifications, also valid of the other arts.

If we look at the history of Protestantism, we find that it has continued and often surpassed the early and medieval churches with respect to religious music and hymnical poetry, but that it fell very ^{far} ~~much~~ short of their productive power in all visual arts, including those in which hearing and seeing are equally important, ^{are} as religious dance and religious play. This is connected ~~with~~ ⁱⁿ the turn of the later middle ages from the emphasis on the eye to the emphasis on the ear... the "Word of God." With the reduction of sacraments in number ^{and} importance and the strengthening of the active participation of the congregation in the church services, music and poetry gained in importance. And the iconoclastic movements in early Protestantism

and evangelical radicalism went so far that they condemned the use of the visual arts in the churches altogether. The background of this rejection of the arts of the eye is the fear -- and even horror -- of a relapse into idolatry. Since early Biblical times up to the present day, a stream of iconoclastic fear and passion runs through the Western and Islamic world, and there can be no doubt that the works of the arts of the eye are more open to ^{idolatrous} ~~idolatric~~ demonization than the arts of the ear. But the difference is relative and it ^{belongs to} ~~is just~~ the nature of the Spirit which ^{rejects} ~~stands~~ ^{visual} ~~against~~ the exclusion of the eye from the experience of its Presence.

According to the multidimensional unity of life, the dimension of spirit includes all other dimensions, everything visible in the whole of the universe. The spirit reaches into the physical and biological realm by the very fact that its basis is the dimension of self-awareness. Therefore, it cannot be expressed in spoken words only. It has a visible side, as manifest in the face of man which expresses bodily structure and personal spirit. This experience of our daily life is the premonition of the sacramental unity of matter and Spirit. One should remember that it was a mystic (Öttinger) who formulated all this in the words that "corporality (becoming body) is the end of the ways of God." The lack of the arts of the eye in the context of Protestant life is an historically understandable, systematically untenable and practically regrettable situation.

When we pointed to the historical fact that the styles with a predominantly expressionistic element lend themselves best to religious art, we provoked the question, ^{under what} ~~which are the~~ circumstances ^{can} ~~under which~~ such a style ~~can~~ appear? The negative answer ^{is} ~~was~~ completely clear: Religion cannot force any style upon the autonomous development of the arts. This would contradict the principle of artistic honesty. A new style appears in

^{the} course of the self-production of life under the dimension of spirit. It is the autonomous act of the individual artist, and, it is, at the same time, historical destiny by which a style is created. But religion can indirectly influence historical destiny and autonomous productivity, and it does so whenever the impact of the Spiritual Presence on a culture creates cultural theonomy (see below).

b.) The cognitive function in the church

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The cognitive realm (is used by?) the churches as theology. In it the churches interpret their symbols and relate them to the categories of knowledge generally. The subject-matter of theology is ^{akin to} like that of the religious arts; ^{like} the symbols given by the original revelatory experiences and by the traditions, based on them. Yet, while the arts express the religious symbols in artistic symbols, theology expresses them in concepts which underlie the criteria of rationality. In this way the doctrines and, if legally established, the dogmas of the churches arise and give impulse to further theological conceptualization.

The first thing to be said about the theological function of the churches is that, like the aesthetic function, it is ^{always present.} ~~never~~ lacking. The statement that Jesus is the Christ contains in some way the whole theological system, as the telling of a parable ^{by} of Jesus contains all ^{the} artistic potentialities of Christianity.

It is not necessary at this point to deal with the relation of theology as such. That has been done in the introductory part. But in the light of the previous chapters of this part of the system, a few remarks may be desirable. Like all functions of the church, theology stands under the principles of form-transcendence and form-affirmation. In the aesthetic realm these principles appear as consecration and honesty. In analogy to

this in the cognitive function, one can speak of the meditative and the discursive element in theology. The meditative act penetrates the substance of the religious symbols; the discursive act analyses^z and describes the form in which the substance can be grasped. In the meditative act, ~~which~~ which can become contemplation in some moments, ~~the~~ the cognitive subject and its object, the mystery of the holy, ^{there} are united. Without such union the theological endeavor remains an analysis of structures without substance. But, ~~on~~ ^{however,} on the other hand, mediation ~~including~~ including contemplative moments -- without analysis of its contents and without their constructive synthesis cannot produce a theology. This is the limitation of "mystical theology." It can become theology only to the degree in which it uses the discursive function of cognition.

The meditative element in the theological work is directed towards the concrete symbols originating in the revelatory experience, from which they have arisen. Since theology is a function of the church, it is justified that the church presents to the theologian the concrete objects for his meditation and contemplation, and that it rejects a theology in which these symbols are rejected or have lost their meaning. On the other hand, the discursive element of cognition is infinitely open in all directions and cannot be bound to a particular set of symbols. This situation seems to exclude theology altogether, and the history of the church shows continuously anti-theological movements, supported from both sides, from ~~the side of~~ those who reject theology because its discursive element seems to destroy the concrete substance of the church, embodied in its symbols, and from ~~the side of~~ those who reject theology because the meditative element seems to restrict the discourse to preconceived objects and solutions. If these assumptions were justified, no theology would be possible. But certainly, theology is real and must have ways of overcoming the

alternative of meditation and discourse.

The question is whether there are forms of the conceptual encounter with reality in which the meditative element is predominant and effective without suppressing the discursive strictness of thought. Is there an analogy to the relation of consecration and honesty in the relation of meditation and discourse? The answer is affirmative, because discursive thought does not exclude a theological sector within itself, ^{so long as} if the theological sector does not claim control over the other sectors. But one could ask whether there are not forms of discursive thinking which would make the theological sector not only relative but even impossible. One has called ~~e.g.~~ materialism such a form of discursive thought. One asserts that a materialist cannot be a theologian. But such a view ~~is~~ is rather superficial. First of all, materialism is not a position which is dependent merely on discourse. It is also dependent on mediation and has a theological element within itself. This is true of all philosophical positions: they are not only scientific hypotheses, but they ^{contain} have, hidden under their philosophical arguments, a meditative element. This means, that theology is always possible on the basis of any actual philosophical tradition. Nevertheless, there are differences in the conceptual material ~~it~~ it uses. If the meditative element is strong in a philosophy, it can be compared with the artistic styles in which the expressionistic element is strong. ^{In} ~~If~~ such philosophies ~~are~~ we say today that they are existentialist, or have important ~~existentialist~~ elements within their structure. The term existentialist in this connection designates philosophies in which the question of human existence in time and space and man's predicament in unity with the predicament of everything existing is asked and answered in symbols or their conceptual transformation. Strong

existentialist elements in this sense are Heraclitus, Socrates, Plato, the Stoics and Neo-Platonists. Predominantly essentialist, dealing more with the structure of reality than with the predicament of existing, are philosophers like Anaxagoras, Democritus, Aristotle, the Epicureans. In the same way one can distinguish in modern times men like Cusanus, Pico, Bruno, Boehme, Pascal, Schelling, Schopenhauer, Nietzsche, Heidegger; on the predominantly existentialist, and Galileo, Bacon, Descartes, Leibnitz, Locke, Hume (?), Kant, Hegel, on the predominantly essentialist side. These enumerations show that it is always a matter of emphasis and not of exclusiveness.

The division of "styles" of thought is analogous to the division of the artistic styles. In both cases we have on the one side the idealistic-naturalistic polarity, on the other, side ^{and} the expressionistic or existentialistic emphasis. In view of the ecstatic character of the Spiritual Presence, the churches can use for their own cognitive self-expression the systems of thought in which the existentialist emphasis is strong (cf. the significance of Heraclitus, Plato, the Stoics, ^{Plotinus,} ~~Platonists~~ in the early church, and the necessity for Aquinas to introduce heterogenous existentialist elements into Aristotle). But as in the case of the artistic ~~sty~~ styles, the churches cannot force a style of thought upon the philosophers. It is a matter of autonomous productivity and historical destiny, whether or not the existentialist element which is present in all philosophy breaks into the open. However, the church ~~does~~ not need ~~to~~ wait for such an event. It cannot work without the essentialist descriptions of reality and it is able to discover behind them the existentialist presuppositions to use them in acceptance and rejection--in naturalism as well as in idealism; theology

does not need to be afraid of either of them.

The last considerations are, like the corresponding ones in the section on religious art, transitions to the "theology of culture" ^{which} ~~we have to~~ ^{will be} discuss later on.

c.) The communal functions in the church

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The problem of all constructing functions of the church is the relation of their autonomous cultural form to their function as material for the life of the churches. We have carried this through with respect to the functions of theoria; the aesthetic and the cognitive. We must now discuss it with respect to the functions of praxis: the interdependent growth of community and of personality. We must ask ^{if} ~~the question: Does~~ their functioning in the service of the churches distort their autonomous form? In relation to theoria this ^{poses the question} ~~means~~ ^{or not} whether expressiveness and truth can preserve their honesty and ~~their~~ discursive strictness, if they are used for consecration and meditation. In ~~the~~ relation to praxis it ^{asks} ~~means~~ whether community can maintain justice, and whether personality can maintain humanity, if they are used for the self-construction of the churches? Concretely, this means whether justice can be preserved if it is used for the realization of communal holiness and whether humanity can be preserved if it is used for the realization of personal saintliness? If the constructive functions of the church in the power of the Spiritual Presence, conquer the ambiguities of religion (though only fragmentarily), they must be able to create a communal holiness which is united with justice and a personal saintliness which is united with humanity.

The communal holiness in the churches is an expression of the Holy ^{This} Community, which is their dynamic essence. The churches express, and at

the same time, ^{distort} distant communal holiness and the Spiritual Presence ~~is~~
^s fighting against the ambiguities, ^{that} following from this situation. Communal
 holiness (an abbreviation for the attempt to actualize the Holy Community
 in a historical group) contradicts the principle of justice, whenever a
 church commits ^{or} a permits injustice in the name of holiness. Within the
 Christian civilization this usually ^{has} ~~does~~ not happen ^{ed} in the way ~~in which~~ it
^{did} ~~happened~~ in many pagan religions, that the sacramental superiority e.g. of
 the king or ~~the~~ high priest gave them a position ^{wherein} ~~in which~~ the principle of
 justice was largely suspended. It was this attitude against which the wrath
 of the Old Testament prophets was directed. ^{But} But even within Christianity
 the problem is actual. Every system of religious hierarchies is conducive
^{to} for social injustice. But even if there are not formal hierarchies, there
 are degrees of significance in the church and the higher degrees are socially
 and economically dependent on and interrelated ^{to} with the higher degrees in the
 social group, ^{although in} ~~not at all~~. This is one of the reasons why the churches in
 most cases supported the "powers to be" including their injustices against
 the lower classes. (The other reason is the conservative trend which we have
 described as tradition against reformation). The alliance of the ecclesias-
 tical hierarchies with the ~~feodal~~ ^{feodal} hierarchies of medieval society is an ex-
 ample of this "injustice of holiness." ^{The} the dependence of the parish minister
 on representatives of the economically and socially influential classes in
 his parish is another example of the "injustice of holiness." One could say
 that such holiness is not holiness at all. But this is an over-simplification,
 because the concept of holiness cannot be reduced to that of justice. ^U Injust ~~is~~
 representatives of the church may still represent the religious self-transcen-
dence to which the church points by their very existence, But certainly this is
 a distorted representation which finally ^{can only} ~~leads~~ to a repudiation of the churches,
 not only by those who suffer under their injustice, but also by those who

suffer because they see holiness (which they do not deny) and injustice united.

The ~~description of the~~ ambiguities of communal life, ^{have been} as described above, ^{in a fold way} gave four of them: ~~First,~~ the ambiguity of inclusiveness, ~~second,~~ the ambiguity of equality, ~~third,~~ the ambiguity of leadership, ^{2nd} ~~fourth,~~ the ambiguity of the legal form. The question now is: ^{what} in ~~which~~ sense are they overcome in the community which claims participation in the Holy Community and ^a derived holiness for itself? The ambiguity of inclusiveness is overcome insofar as the church claims all-inclusiveness beyond any social, racial, national limitations. This claim is unconditional, but its fulfillment is conditioned and ^{is} a continuous symptom of man's estrangement from ^{his} ~~its~~ true being. (cf. the racial and social problems within the churches). And ~~there~~ ^{is that} ~~is~~ a special form of the ambiguity of inclusiveness in the churches, ~~namely~~ ^{which excludes} the exclusion of those who confess another faith. The reason for it is obvious. Every church considers itself as a community of faith under a whole ^{set} of symbols, and ^{therefore} excludes competing symbols. Without this exclusion it could not exist. But this exclusion makes it guilty of idolatric ^{ous} adherence to its own historically conditioned symbols. ^{Thus} Therefore, whenever the Spiritual Presence makes itself felt, the self-criticism of the churches (in the name of their own symbols starts). This is possible because in every authentic religious symbol there is an element that judges the symbol and those who use it. The symbol is not simply rejected but it is criticized, and by this criticism changed. In this criticism of its own symbols the church expresses its dependence on the Spiritual Community, ^{along with} its fragmentary character and the continuous threat of falling into the ambiguities of religion against which it is supposed to fight.

The element of equality which belongs to justice is acknowledged by the churches as the equality of everyone before God. This transcendent equality

does not entail the ^{demand} request for social and political equality. The only attempts to actualize social and political equality do not originate in Christianity, ^{for} except some radical sects, but in ancient and modern Stoicism. But the equality before God should create a desire for equality of those who approach God, i.e. for equality in the life of the church. It is important to know that already in the New Testament, namely in the letter of James, the problem of equality in the devotional services was discussed and the preservation of social inequality, even in the church services, was complained. One of the worst consequences of the neglect of the principle of equality within the churches was and is treatment of "public sinners" not only in the Middle Ages but also today. The churches rarely followed the attitude of Jesus towards the "publicans and ~~the~~ whores." They were and ^{still} are ashamed of the way in which Jesus acted ^{in his} ^{ment of} acknowledging the equality of all men under sin ^{-- the churches --} ^{which they confess}, and therefore the equality of all men under forgiveness ^{also} ^{which they confess}. The establishment of the principle of inequality between socially condemned sinners and socially acknowledged righteous ones is one of the most conspicuous and most anti-Christian denials of the principle of equality. In opposition to this attitude of many groups and individuals in the churches, it must be interpreted as an impact of the Spiritual Presence that the secular psychology of the unconscious has rediscovered the reality of the demonic in everyone. In doing so it has, at least negatively, reestablished the principle of equality as an element of justice. If the churches do not feel the call to conversion in this development, they will become obsolete, and the Divine Spirit will work in and through seemingly atheistic and anti-Christian movements.

The ambiguity of leadership is narrowly connected with ^{those} ~~those~~ of inclusiveness and of equality. For it is the leading groups that exclude and produce inequality, even in the relation to God. Leadership and its ambiguities belong

to the life of every historical group. The history of tyranny (which embraces the largest part of the history of mankind) is not a history of ^{unfortunate} bad historical accidents, but ~~it is~~ the history of one of the great and inescapable ambiguities of life. ^{Nor is} ~~And religion is not~~ exempted from it. Religious leadership has the same profane and demonic possibilities as ^{any} ~~every~~ other leadership. The continuous attack of the prophets and the apostles against the religious leaders of their time was not a ^{detriment} ~~damage~~ to but a salvation, of the church, And so it is today. The fact that the Roman Church does not acknowledge the ambiguity of its own papal leadership saves it from the obvious ambiguities of leadership, but gives it a demonic quality. The Protestant weakness of continuous self-criticism is its greatness and a symptom of the Spiritual impact upon it.

The ambiguity of the legal form is as unavoidable as the ambiguity of leadership, equality and exclusiveness. Nothing in human history has reality without a legal form, as nothing in nature has reality without a natural form. But the legal form of the churches is not a matter of an unconditional command. The Spirit does not give constitutional rules, but ~~He~~ guides the churches towards a Spiritual use of sociologically adequate offices and institutions. It fights against the ambiguities of power and prestige which are effective in the daily life of the smaller village-congregation as well as in the encounter of the large denominations. No church office, not even those which existed in the apostolic churches, is ^a directly ⁿ ~~creations~~ (?) of the Spiritual Presence. But the church is, and its functions are, because they belong to its nature. The institution and offices serving the church in these functions are matters of sociological adequacy, practical expediency and human wisdom. (It is, ^{valid} ~~however, a question,~~ ~~rightly to be asked,~~ whether the differences in constitution are not indirectly

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of Spiritual significance because in the form of leadership (monarchic, aristocratic, democratic) interpretations of the relation of God and man are involved. This would make the problems of constitution indirectly theological, and it would explain the struggles and divisions of the churches about constitutional forms. According to the distinction of the church, theologically and sociologically considered, one can first point to the ultimate theological principles implied in the differences of constitutions, e. g. the Protestant principle of the "fallibility" of all religious institutions, and therefore the protest against the infallible place in history, the "cathedra papalis"; or the Protestant principle of the "priesthood of all believers," and therefore the protest against a priesthood which is separated from the laymen and represents a sacred degree in a divine-human hierarchical structure. Such principles are matters of ultimate concern. Not of ultimate but of necessary concern are the essential functions of the church and therefore some organizational provisions for their execution. But which methods ^{are} ~~shall~~ be preferred ^{able} is a question of expediency under the criterion of the ultimate theological principles.

The ambiguities connected with the legal organization of the churches have produced a ^{wide} ~~large~~-spread resentment against "organized religion." Of course the term itself formulates a prejudice. For ^{it is} ~~not~~ religion ^{that} ~~is~~ organized, but a community which is centered around a set of religious symbols and traditions, and some organization in such a community is sociologically incapable. Sectarian groups in their first, revolutionary stage have tried to escape any given organization and to live in "an-archy." But the sociological necessities did not let them out of their grip: almost immediately after their separation they started building up new legal forms, ^{and these} ~~which~~ often became stricter and more oppressive than those of the large churches. ~~And~~ ^{In} some

important cases such groups became themselves large churches with all their constitutional problems.

But the aversion ^{to} against organized religion goes even further: it ^{is the desire} wants to eliminate the communal element from religion. But this is a self-deception. Since man can become person only in the person-to-person encounter and since the language of religion -- even if it is silent language -- is dependent on the community, the "subjective religiosity" is a reflex of the communal tradition, and it evaporates if not continuously nourished by the life in the community of faith and love. There is ~~not~~ such a thing as "private religion"; but there is the personal response to the religious community, and this personal response may have creative, revolutionary and even destructive impact on the community. The prophet goes into the desert in order to return, and the hermit lives from what he has taken from the tradition of the community, and often a new desert-community develops, as ^{for instance,} e.g. in the early period of Christian monasticism.

The confrontation of private with organized religion would be mere foolishness if there were not a deeper motive, badly expressed, behind it, but namely the religious criticism of every form of religion, be it public or private. It is the right feeling that religion in the narrower sense is an expression of man's estrangement from his essential unity with God. If taken in this sense, it is only another way of speaking of the profound ambiguity of religion, and it must be understood as a complaint that the eschatological reunion has not yet arrived. This complaint is made in the hearts of the religious individuals as well as in the self-expressions of the communities. But it is something more embracing and more significant than the criticism of organized religion.

d.) The personal function in the church

In any case?

We have referred to hermits and monks as people trying to escape the ambiguities which are implied in the sociological character of every religious community. This ~~of course~~ is possible only in the limits drawn by the fact that they participate in or produce ⁱⁿ themselves a religious community with sociological characteristics. [Anyhow,] their retreat is possible within these limits, and it has a powerful symbolic function ^{of} ~~namely~~ to point ^{ing} to the unambiguous life of the Spiritual Community. In this function they participate in a significant way in the constructive function of the churches. But the desire to avoid the ambiguities of the religious communities is not the only reason for their retreat. Basic for them was and is the problem of ~~the~~ personal life under the impact of the Spiritual Presence.

The ambiguities of ~~the~~ personal life are ambiguities in the actualization of humanity as the inner ^{aim} ~~aim~~ of the person. They appear both in the relation of the person to himself and in his relation to others. In both cases it is the ambiguity of determination we have mentioned, the ambiguity of ~~the~~ self-determination and the ambiguity of the determination of others.

The first question to be asked is ^{ideal} how is the member of the ~~ideal~~ ^{ideal} of saintliness related to the ideal of humanity? We asked before ^{if} Does the holiness of the community destroy its ^{if} justice? And we must ask now ^{if} Does the saintliness of the personality within this community destroy his humanity? How are they related under the impact of the Spiritual Presence? The problem raised in this question is the problem of asceticism and humanity. Saintliness has often been identified with ^{been} and has always ^{been} made partly dependent on asceticism. Beyond asceticism it is the transparency of the Divine Ground of Being in a person which makes him a Saint. But such transparency ^{can} (which according to the ^{ROMAN} ~~Roman~~ doctrine expresses itself in his ability to

work miracles) is dependent on the negation of many human potentialities and, therefore, in tension with the ideal of humanity. ~~The question only~~ ^{But, does} ~~is, whether~~ the tension necessarily becomes conflict? The answer is dependent on the distinction of different types of asceticism. Behind the Roman Catholic ideal of monastic asceticism lies the metaphysical-mystical concept of the matter resisting the form -- a resistance from which all the negativities of existence and ambiguities of life are derived. The resignation of the material is the way of elevation to the Spiritual; it is the way of the liberation of the Spirit from the bondage to ~~the~~ matter. The asceticism, ^{this} derived from ~~these~~ religiously founded metaphysics, is an "ontological" one. Its implication is that those who exercise it are religiously higher in the divine-human hierarchy than those who live in the materially-conditioned reality of the "world." From the point of view of our basic question, we must say that there is conflict, unreconcilable conflict, between this kind of asceticism and the telos of humanity. But one must add that the presupposition of it is the implicit denial of the doctrine of creation.

Therefore, Protestantism has rejected it and has, in spite of its struggle against the humanists, paved the way for the telos of humanity. According to the Protestant principle there is no Spirituality which is based on the negation of matter, because God as creator is equally ^{as} near to the material as he is to the Spiritual. Matter belongs to the good creation, and its humanist affirmation does not contradict Spirituality. But there is another form of asceticism which has developed in the Jewish and Protestant spheres, the asceticism of self-discipline. We find it in Paul and Calvin. It has no ontological but strong moral connotations. Its presupposition is the fallen state of reality and the will to resist the temptation coming from many things which in themselves are not bad. In principle this is adequate to

the human situation, and no humanity is possible without elements of it. But the impact of the traditional type of asceticism was so strong that the telos of humanity became again threatened by the ideal of Puritan saintliness. The radical restriction of sex, and the restraint from many other potentialities of created goodness, brought this kind of disciplinary asceticism ^{close} ~~near~~ to the ontological asceticism of the Roman church. But since it often concentrated with extreme rigor on ^{violations} ~~trespasses~~ against its petty restrictions, it became both pharisean and ridiculous. The very word "saintly" (not drinking, dancing, ^{smoking}, etc.) became first moralistically emptied and then ridiculous. It is (at least partially, the merit of the psychotherapeutic movement since Freud, that it helped the churches to get rid of this distorted image of saintliness.

There is an ideal of asceticism and the impact of the Spiritual Presence which is completely united with the telos of humanity: The asceticism ^(ascetism) without which no productive work is possible, the asceticism of the eros to the object. The combination of the words "eros" and "ascetism" shows the unity of the telos of humanity with the idea of saintliness. For the ascetism demanded in this combination is the negation of a subjective self-fulfilment which prevents participation in the object of eros. Humanity in all its implications as well as saintliness in the sense of being open to the Spiritual Presence presuppose the ascetism of following the eros which unites subject and object.

In our description of the ambiguity of personal actualization, it is the separation of subject and object which produces its ambiguities. It is the question, ^{of} how personal self-determination is possible if the determining self needs determination as much as the determined self. Without the solution of this problem, there is neither saintliness nor humanity, ~~for~~ with its solution they are united. The solution is that the determining subject is determined by that which transcends subject and object, the Spiritual

Presence. Its impact on the subject which is existentially separated from its object, is called grace. The word has many meanings, some of which shall be discussed later. But in all its meanings the preceding activity of the Spiritual Presence is identical. "Grace" says that the Spiritual Presence cannot be produced but is given. The ambiguity of self-determination is overcome by grace, and there is no other way of overcoming it and of escaping the despair of the conflict between the command of self-determination and the impossibility of determining oneself in the direction of what one essentially is. The constructive function of the church, creating the Spiritual personality, is its function of mediating grace through its media.

In the relation of person to person the functions of education and guidance help others to reach the telos of humanity. We have seen the ambiguity of these functions in the separation of subject and object which they presuppose. The educational and guiding activities of the churches cannot escape the problem, but they can fight in the power of the Spiritual Presence against the ambiguities. [While in the dealing of the person with itself it is the Spiritual Presence as grace which makes self-determination possible, it is in the dealing with the other one, the Spirit as the creator of participation, which makes other - determination possible.] Only the Spirit can transcend the split between the subject and the object of education and guidance, because only through participation in that which grasps both from the vertical dimension, ^{is} the difference, ^{overcome} between him who, as educator and guide, has and him who has not, ~~is overcome~~. In the grasp of the Spiritual Presence, the subject of education and guidance has become object himself, and the object of education and guidance has become subject himself. Both, as bearers of the Spirit are both, subject and object. If the distinction is suspended in this dimension, its remaining effect in the horizontal dimension

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with its temporal and spatial differences has lost its ambiguity. In the actual processes of education and guidance, this means that he who is nearer to the telos of humanity is continuously aware of the fact that he is still infinitely removed from it, and that therefore the attitude of superiority and the will to control the other ^{one} ~~are~~ (for his best!) is replaced by the acknowledgment that the educator and the guide are in the same predicament as he whom they try to help. And it means that he who is aware of his infinite distance from the telos of humanity participates nevertheless in it by the Spiritual Presence grasping him ^{from} out of the vertical dimension. The Spirit does not let the subject in any human relation remain mere subject, and the object mere object; but the Spirit ^{exists} ~~is~~ wherever there appears the conquest of the subject-object-split, in man's existence.

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This ^{concludes} ~~ends~~ our discussion of the functions of the churches and the fight of the Spiritual Presence within them against the ambiguities of the religious life. It should not be forgotten, that the Spiritual Community is latently effective in religious and secular groups which do not belong to its manifestation in the Christian churches. In all of them a ^{struggle} ~~fight~~ is going on against the ambiguities of religion. The Spiritual Presence works through all groups in which the ambiguities of life are recognized and attacked. But the fully conscious and qualitatively successful ^{struggle} ~~fight~~ happens in the churches which are based on the central manifestation of the Spiritual Presence, the Christ.

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5) The relating functions of the churches

The churches, in paradoxical unity with their Spiritual essence, are sociological realities, ^{reflecting} ~~showing~~ all the ambiguities of the social self-production of life. Therefore, they have continuous encounters with the other sociological groups in acting upon them and receiving from them. Systematic

theology cannot deal with the practical problems following from these relations. But it must try to formulate the ways and principles^{by} which the churches as churches relate themselves to other social groups.

There are three ways in which this happens: The way of silent interpenetration~~pretation~~, the way of critical judgment and the way of political establishment. The first way can be described as the continuous radiation of the Spiritual essence of the churches into all groups of the society in which they live. Their very existence changes the whole of social existence. One could call it the pouring of priestly substance into the social structure of which the churches are a part. In view of the rapid secularization of life in the last centuries, one is inclined to overlook this influence. But if one tries to remove the churches in imagination, the ~~empty space~~^{void}, left in all realms of man's personal and communal life, shows the significance of the silent influence of the churches. Even if the educational possibilities of the churches are officially limited, their very existence has an educational impact on the culture of a period, be it directly by communicating Spiritual reality, be it indirectly by provoking a protest against what they represent.

But the influence is two-sided. The churches receive the silent influx of the developing and changing cultural forms of the society, unconsciously or consciously. The most obvious of these influences is caused by the continuous transformation of the ways of understanding and expressing encountered reality in a living culture. The churches (give silently) Spiritual substance to the society in which they live and the churches (receive silently) spiritual forms from the same society. This mutual exchange, silently exercised in every moment, is the first relating function of the church. *ambiguity*

The second one is the way of critical judgment exercised by the church towards the other social groups and received from them in mutuality. This

relation between churches and society is very manifest in the modern period of Western history since about 1400 A.C., but it did exist in all periods, even under the theocratic systems of the Eastern and Western churches. The criticism of the Imperial Roman society by the early church was directed against its pagan ways of life and thought, and it finally transformed the pagan into a Christian society. If the silent penetration of a society by the Spiritual Presence can be called priestly, the open attack on this society in the name of the Spiritual Presence can be called prophetic. Its success may be rather limited, but the fact that the society is put under judgment and must react positively or negatively to the judgment, is in itself a success. A society which rejects or persecutes the bearers of the prophetic criticism against itself, is not the same ^{that} which it was before. It may be weakened or it may be hardened in its demonic and profane traits; in both cases it is transformed. Therefore, the churches should not only fight for the preservation and the strengthening of their priestly influence (e.g. in the realm of education), but they should encourage prophetic criticism of the negativities in their society -- up to the point of martyrdom and in spite of their awareness that ^{does not} the result of a prophetic criticism of society ^{in a} is not the Spiritual Community but, perhaps, ⁱⁿ a ^{societal} situation of the ~~society~~ which approaches theonomy, the relatedness of all cultural forms to the ultimate.

But again, the relation is not one-sided. There is a criticism, coming from ~~the~~ society, directed towards the churches, a ^{one} criticism which is as justified as the prophetic criticism of society by the churches. It is the criticism of "holy injustice" and "saintly inhumanity" within the churches and in their relation to the society in which they live. The world-historical significance of this criticism in the 19th and 20th centuries is obvious. It had first the consequence of producing an almost unbridgeable gap between the churches and large groups of society, above all ⁱⁿ the labour-movements. But

beyond this it had the effect of inducing the Christian churches to revise their interpretations of justice and humanity. It was a kind of reverse propheticism that happened, an unconsciously prophetic criticism from outside the churches, directed towards them, just ^{as} in the effect of the changing cultural forms on the churches, a reverse priestly impact occurred, an unconsciously priestly influence from outside the churches, directed towards them. This mutual criticism exercised and received by the churches is their second relating function.

The third one is the way of political establishment. While the priestly and the prophetic way remain within the religious sphere, the third way seems to fall completely outside this sphere. But religious symbolism has always added ^{that of the} to ~~the~~ priestly and the prophetic, the royal -- as a religious function. -- Christology attributes the royal office to the Christ. Every church has a political function, from the local up to the international level. The task of the church leaders on all levels is to influence the leaders of the other social groups in such a way that the right of the church to exercise its priestly and prophetic functions is acknowledged by them. There are many ways in which this can be done, dependent ^{ing} on the constitutional structure of the society and the legal position of the churches within it. But in any case, if the churches act politically they must do it in the name of the Spiritual Community, ^{that is,} ~~ie~~ Spiritually. ^{for instance,} This excludes the use of means which contradict its character as Spiritual Community, ^{inflammable} e.g. the use of military forces, the use of an intoxicating propaganda, the use of diplomatic ruses, the arousing of religious fanaticism, etc. The more sharply a church rejects such methods, the more power it will ultimately exercise. For its real power is its simple being a creation of the Spiritual Presence. The fact that the Roman church has disregarded these principles has contributed to the skepticism against the royal function of the church in Protestantism. But such skepticism is not justified. The Protestant churches cannot escape their political responsi-

bility; ^{in fact,} and they have it, always exercised, But they did ^{so} it with uneasy conscience, having forgotten that there is a royal function of the Christ. Certainly, ^{just} as it is Christ-Crucified who has the royal function, so it is the church under the Cross, the humble church, which must exercise the royal function.

In doing so, it acknowledges that there is also a justified political impact on the churches from the sides of the society. One only needs to think of the influence of the late ancient and medieval forms of society on the structure of the churches. Political establishment is the result of a ^{fact} deal between different political forces inside and outside the larger groups. Even the churches are subject to the law of political compromise. They must be ready, not only to direct but also to be directed. There is only one limit in the political establishing of the churches: The character of the church as expression of the Spiritual Community must remain manifest. This is endangered first if the symbol of the royal office of the Christ, and through him, of the church, is understood as a theocratic-political system of totalitarian control over all realms of life. (If, however, conversely, the church is put ^{alongside} ~~besides~~ other departments or agencies into the role of an obedient servant of the state, This means the end of the royal office altogether and a humiliation of the church which is not the humility of the Crucified, but the weakness of the disciples who fled the Cross.

If we now turn to the principles under which the churches as actualizations of the Spiritual Community relate themselves to ~~the~~ other social groups, we find a polarity of two principles, ^{that} ~~the principle~~ of belonging to ^{such groups} ~~them~~ according to the ambiguities of life and the principle of opposing them according to the ^{struggle} ~~fight~~ against the ambiguities of life. Each of these principles has far-reaching consequences. The first ^{one} ~~principle~~ implies that the relation of the churches to the groups ^{around} ~~besides~~ them has the character of mutuality. We

have seen this with respect to the three ways in which the churches are related to the other sociological groups. The reason for this mutuality is the equality of predicament. This principle is the anti-demonic criterion of the holiness of the churches because it prevents them from the arrogance of finite holiness, the basic temptation^{to} of all churches. If they interpret their paradoxical holiness into a plain holiness, they fall into a demonic hubris; ^{then} and their priestly, prophetic and royal functions towards the "world" become tools of a pseudo-Spiritual will to power. It was the experience of this demonization of the Roman church in the later middle ages which produced the protest of both the Reformation and the Renaissance. They liberated Christianity in large sections from the bondage under the demonically distorted power of the church by making the people aware of the ambiguities of actual religion.

But in achieving this they also ^{brought about} ~~achieved~~ in many instances, not only in the secular world, but also in the sphere of Protestantism, the loss of the other side of the relation, the opposition of the churches against the other social groups. The danger in this respect was obvious from the beginning of the two great movements on. Both propagated a nationalism of which culture as well as religion became victims. The opposition of the church against the nationalistic ideology with its unjust claims and ^{false} ~~untrue~~ assertions became weaker with every decade of modern history. The prophetic voice of the churches was silenced by nationalistic fanaticism. Its priestly function was distorted by the introduction of national sacraments and rites into education on all levels, especially ^{on} the lowest ones. Its royal function was not taken seriously and ^{was} ~~made~~ impotent either by the subjection of the churches to the national states, or by the liberal ideal of separation of church and state, -- which pushed the churches into a ^{remote} ~~rarely visited~~ corner of the social whole.

The power of opposition was lost. In all these cases, But if the church loses

its radical "otherness," it loses itself and becomes a benevolent social club. Phrases like "the church against the world" point to the one principle which determines essentially and should determine actually the relation of the churches to society as a whole. But if such phrases are used without being balanced by phrases like "the church within the world," they have an arrogant sound and miss the ambiguity of the religious life.

It belongs to this ambiguity that the world which is opposed by the church is not simply ^{non}not-church, but that it has in itself elements of the Spiritual Community in its latency which work towards a theonom^{ous} culture. This, however, is the problem of the relation of the Spiritual Presence to culture and morality.

3. The individual in the church and the Spiritual Presence.

a. The entering of the individual into the church and the experience of conversion.

That is, The Spiritual Community is the Community of Spiritual personalities, i.e., of personalities who are grasped by the Spiritual Presence and who are unambiguously though fragmentarily determined by it. In this sense the Spiritual Community is the Community of Saints. The state of saintliness is the state of transparency towards the divine Ground of Being, it is the state of being determined by faith and love. He who participates in the Spiritual Community is united with God in faith and love; he is a creation of the Divine Spirit. All this must be said paradoxically of every member of a church, ~~it must be said of him,~~ because as an active (not only a legal) member of the church, he is essentially and dynamically a member of the Spiritual Community. As the Spiritual Community is the dynamic essence of the churches, ~~e Spiritual Presence~~ so the Spiritual Personality is the dynamic δ essence of every active member of a church. It is immensely significant for the individual member of

a church to realize that his dynamic essence as a member of the church is the Spiritual Personality who is a part of the Spiritual Community, and whom God sees as such. He is a saint in spite of his lack of saintliness.

It is obvious that on the basis of these considerations, everyone who belongs actively to a church is a "priest" by the fact of his belonging to the Spiritual Community and ^{is} able to exercise all functions of a priest; though, for the sake of order and adequacy to the situation, special individuals may be called to a regular and trained performance of priestly activities. But this functioning as experts does not give them a higher status than the participation in the Spiritual Community, however covered ^{hidden} this participation may be.

The question ^{of} who precedes "ontologically"; the church or the individual member, has led to the separation of two types of churches, the churches emphasizing the predominance of the church over the individual, and the churches emphasizing the predominance of the individual over the church. In the first case the individual enters the church, which is always preceding him; he enters it consciously or unconsciously--as an infant; but the presence of the New Being in a community precedes everything he is and knows. This is the theological justification of infant baptism. It rightly points to the fact that there is no moment in the life of a person where the state of Spiritual maturity can be fixed with certainty. The faith which constitutes the Spiritual Community is a reality which precedes the ever-becoming, ever-changing, ever-disappearing and reappearing acts of personal faith. According to the multidimensional unity of life in man, the earliest beginnings of a human being in the mother's womb are, in terms of potentiality, directly connected with latest stages of maturity. Actual personal faith cannot be determined at any age of a person's life, and it

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is a seduction to dishonesty if the quasi-sacramental act of "confirmation,"
for instance,
~~e.g.~~, in the fourteenth year of a child, is considered as a matter of free decision for the Spiritual Community. The reactions of many children shortly after their solemn and emotionally straining declaration of commitment show the psychologically unhealthy and theologically unjustifiable character of this act.

The situation is quite different, if the precedence of the individual member over against the church is emphasized. In this case the decision of individuals to form a covenant is the act which creates a church. The presupposition, ~~of course,~~ is that such decision is determined by the Spiritual Presence, which implicitly means that the individuals who form a covenant, ^{so} do it as members of the Spiritual Community. This understanding diminishes and almost removes the contrast between the "objective" and the "subjective" type of church. In order to be able to create a church, one must already be grasped by the Spiritual Presence, thus being a member of the Spiritual Community. And, ^{so} conversely, the bearers of the "objective" church (into which the baptized infant enters) are in their dynamic essence Spiritual Personalities. The concept of the Spiritual Community overcomes the duality of the "objective" and the "subjective" interpretation of the church.

The actual situation of the individual in the churches of voluntary decision confirms the diminished significance of the distinction. From the second generation on they are drawn by the atmosphere of family and society into the church whose actual presence precedes their voluntary decisions as much as it does in the opposite type. ^{The result of} These decisions do not constitute a church.

The important question is: How does an individual participate in a

church in such a way that he participates through it in the Spiritual Community as a Spiritual Personality? The answer, already given, ^{is} ~~was~~ a negative one: there is no moment in ~~the~~ life of a person ^{can} which ~~could~~ be singled out as the beginning ^{for} ~~for~~ the end of such ~~a~~ participation. This answer refers not only to those who are born and reared in the atmosphere of a church-affiliated family, community and society generally, but also to those who have experienced only secular ways of life and then join a church in seriousness. Neither of them can determine the moment in which he became hiddenly a member of the Spiritual Community although the moment in which he became openly a member of a church can be exactly ~~be~~ stated. This assertion seems to contradict the concept of conversion which plays such a role in both Testaments, in church history and in the life of innumerable individuals in the Christian orbit, and beyond it in all living religions. It seems that the event of conversion is the moment in which a person enters the Spiritual Community.

But conversion is not necessarily a moment's event; it is in most cases a long process which ~~was~~ going on unconsciously before ^{breaking} it broke into consciousness and ^{then giving} gave the impression of a sudden, unexpected and overwhelming event. There are New Testament stories like that of the conversion of Paul which provided the pattern for this understanding of conversion. And there is an abundance of stories, many of them genuine and powerful, ^{and} some of them sentimentally distorted for the sake of giving examples. ^{Undoubtedly,} ~~It goes without~~ ~~question that~~ such experiences are numerous and show most ~~of~~ conspicuously the ecstatic character of the Spiritual Presence. But they do not constitute ^{believes.} as pietism thinks the essence of conversion. The true nature of conversion is well expressed in the words used in different languages for conversion.

cr MS 41 [The] shoob in Hebrew points to the turning around on one's way, especially in the social and political sphere. It points to a turning away from injustice towards justice, from inhumanity to humanity, from the idols to God. The Greek word metanoia implies the same idea, but related to the mind which changes from one direction to another one, from the temporal to the eternal, from oneself to God. The Latin word "conversion" (in German, Be-kehrung) unites the spatial image with the intellectual content. These words, and the images they provoke, imply two elements, the negation of a preceding direction of thought and action, and the affirmation of the opposite direction. That which is negated is the bondage to existential estrangement, and that which is affirmed is the New Being, created by the Spiritual Presence. The rejection of the negative with the whole of one's being is called repentance--a concept which must be liberated from emotional distortion. The acceptance of the affirmative with the whole of one's being is called faith---a concept which must be liberated from intellectual distortion. The impact of the Spiritual Presence which is called conversion is effective in all dimensions of the human life because of the multidimensional unity of man. It is organic as well as psychological; it occurs under the predominance of the spirit and has a historical dimension. Nevertheless, the image of turning around on one's way produces the impression of something momentary and sudden. And, in spite of all pietistic misuse of it, the element of suddenness should not be excluded from a description of conversion. It is a decision, and the very word de-cision points to the momentary act of cutting off possibilities. But the entering into the Spiritual Community is always prepared and preserves always elements of the past. It is a process, becoming manifest in an ecstatic moment. Without

such preparation, conversion would be an emotional outburst without consequences, soon ^{engulfed} swallowed by the "old being" instead of constituting the "New Being."

Conversion can have the character of the transition from the latent stage of the Spiritual Community to its manifest stage. This is the real structure of conversion; it implies that the repentance is not completely new and the faith is not either. For the Spiritual Presence creates both, even in the stage of the latency of the Spiritual Community. There is no absolute conversion, but there is relative conversion before and after the central event of somebody "repenting" and "believing," of somebody grasped by the Spiritual Presence in a fertile moment, a kairos (see below).

This has much bearing on the evangelistic activity of the churches. This function has not the task of converting people in an absolute sense, but in the relative sense of transferring them from their latent to their manifest participation in the Spiritual Community. This means, among others, that the evangelist does not address "lost souls," men without God, but that he addresses people in the stage of latency to transform them into people who have experienced manifestation. And it should be remembered that experiences analogous^{ous} to conversion have been described by Greek philosophers as experiences in which their eyes were opened. The conversion to philosophical truth is a subject discussed in all periods of history. This is an expression of the fact that the Spiritual Community is related to culture and morality as much as to religion; and that where there is Spiritual Presence at work, a moment of radical change in the attitude to the ultimate is necessary.

b. The individual within the church and the experience of the New Being

1) The experience of the New Being as creation (regeneration)

^{A person} ~~He who~~ ^{if when he} enters the church, ^{he} ~~seen~~ ^{is} ~~not~~ ^{it} as a sociological group ^{long side} ~~besides~~ others, but as that group whose dynamic essence is the Spiritual Community, and ^{if he} ~~who is~~ ^{is} himself grasped by the Spiritual Presence, is, in his dynamic essence, Spiritual Personality. But in his actual being he is a member of a church, subjected to the ambiguities of the religious life, though under the paradoxical impact of unambiguous life. This situation has been described in different ways according to the different points of view from which it has been considered. It seems to be adequate — and in line with ~~the~~ classical tradition — to call it the experience of the New Being and ^{to} distinguish several elements in it which, again in accordance with ~~the~~ classical tradition, can be described as the experience of the New Being as creation: the experience of regeneration; and as the experience of the New Being as paradox: the experience of justification; and as the experience of the New Being as process: the experience of sanctification.

It may be asked whether it is correct to describe the ways of participating in the New Being as "experiences." This seems to introduce a questionable subjective element. However, it is the subject, namely the Spiritual Personality as a member of the church, of whom we speak here. The objective side of regeneration, justification and sanctification has been discussed in the chapter about the universal significance of the Christ (Vol. I, pp.). Experience here simply means the awareness of something that happens to somebody, ^{or} namely the

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state of being grasped by the Spiritual Presence. One has asked whether this can ever become an object of experience and must not remain an object of faith, in the sense of the sentences: I believe that I believe, or I have faith in the Spiritual Presence in me -- but I do not experience my faith, my love, my Spirituality. But even if I only believe that I believe, there must be a reason for such belief, and this reason must be some kind of participation in what I believe and therefore a kind of certainty which prevents an infinite regression in the sense of I believe that I believe that I believe, etc. One cannot escape, No matter how paradoxical one's theological statements may be, the necessity to name a Spiritual foundation ^{for} of these statements. This consideration justifies the use of the term experience for the awareness of the Spiritual Presence.

The state of being grasped by the Spiritual Presence is called in Biblical and theological literature new birth or regeneration. The term "new birth" (like the Paulinian term New Creation) is a Biblical precedent to the more abstract concept of New Being. Both point to the same reality, the event in which the Divine Spirit takes hold of a personal life, through the creation of faith.

But the use of the word experience does not imply that he who is grasped by the Spiritual Presence can verify his experience through empirical observation. Though having been born anew, men are not yet new beings, but they have entered a new reality which can make them into new beings. Participating in the New Being does not guarantee automatically that one is new.

For this reason the theologians of the Reformation and their successors prefer to start the description of man's participation in the New Being by emphasizing its paradoxical character, putting justification at the ^{before} first place instead of regeneration. Their main concern

was and is to avoid the impression that man's state of being new-born is the cause of his being accepted by God. In this they certainly were right, liberating estranged and depraved man from the anxiety of the question: Am I really reborn? And if I am not, must not God reject me? Such questioning destroys the meaning of the "good news," namely that I am accepted although unacceptable. But then the question arises: How can I accept ^{the fact} that I am accepted? What is the source of such faith?

The only possible answer, is: God himself as Spiritual Presence. ^{Any} Every other answer would degrade faith into a belief, an intellectual act produced by will and emotion. Such belief, however, is nothing more than the acceptance of the doctrine of "justification by grace through faith," but it is not the acceptance that I am accepted; it is not the faith meant in the symbol of justification. That faith is the creation of the Spirit, and it was a complete distortion of the message of justification when the doctrine appeared that the gift of the Divine Spirit follows the faith in Divine forgiveness. For Luther there could be no greater, and in some sense no other, gift of the Spirit than the certainty of being accepted by God, the faith in God justifying the sinner. But if this is affirmed, the participation in the New Being, the creation of the Spirit, is the first element in the state of the individual in the church as the actualization of the Spiritual Community. ^{That}

But if this is accepted, the question is often asked, ^{that} If it is the Spiritual Presence which must grasp me and create faith in me, what can I do in order to reach such faith? I cannot force the Spirit upon myself, so what can I do except ^{to} wait without acting? Sometimes this question is asked without seriousness. It is asked in an attitude of dialectical aggression and does not ^{demand} request an answer, and no answer could be given to him who asks in this way because ^{any} every answer would

tell him something he should do or be; it would contradict the faith for which he asks. If, however, the question what can I do in order to experience the New Being is asked with existential seriousness, ^{the} answer is implied in the question. For existential seriousness is a symptom of the impact of the Spiritual Presence upon an individual. He who is ultimately concerned about his state of estrangement and about the possibility of reunion with the ground and aim of his being is already in the grip of the Spiritual Presence. In this situation the question, what shall I do to receive the Divine Spirit, is meaningless because the real answer is already given and any answer beyond it would distort the real answer.

In practical terms this means that the ^{un-}serious question concerning the way to reunion of the estranged cannot be answered and must be exposed in its ^{un-}seriousness; ^t that he who asked with ultimate concern should be answered that the fact of his ultimate concern implies the answer and therefore that he is under the impact of the Spiritual Presence and accepted in his state of estrangement. Those finally who oscillate in their question between seriousness and unseriousness should be made aware of this situation -- an awareness they can suppress, and drop ^{ping} the question altogether, or affirm and reach seriousness about it.

2) The experience of the New Being as paradox (justification)

In discussing the relation of regeneration to justification we have already started the discussion of the central doctrine of the Reformation, the article ^{on} ~~with~~ which Protestantism stands or falls, the principle of justification by grace through faith. I call it not only a doctrine and an article among ~~at~~ others, but also a principle, because

it is the first and basic expression of the Protestant principle. Therefore, it is only for unavoidable reasons of expediency a particular doctrine but it should, at the same time, be treated as the principle which permeates every single assertion of the theological system. It should be treated as the Protestant principle that in relation to God God alone can act and that no human claim, especially no religious claim, no intellectual or moral or devotional "work" can reunite us with him. It was my intention and it is my hope that this aim has been reached even if it has led to many quite "unorthodox" formulations in all parts of the system. It was always the question: do other formulations impose an intellectual "good work" on the believer, e.g. a repression of doubt or a sacrifice of the cognitive conscience, which has caused the final formulation. In this sense the doctrine of justification is the universal principle of Protestant theology. But it is also a particular article in a particular section of the theological system.

The doctrine of justification puts us before several semantic problems. In the struggle with Rome about the "solā fidē" the doctrine became "justification by faith" -- and not by "works." This, however, has led to a devastating confusion. Faith, in this phrase, has been understood as the cause of God's justifying act, which means that the moral and ritual works of the Roman doctrine are replaced by the intellectual work of accepting a doctrine. No faith, but grace is the cause of justification, because God alone is the cause. Faith is the receiving act, and this act is itself a gift of grace. Therefore one should remove completely the phrase "justification by faith" and replace it by the formula "justification by grace through faith." It should be a serious concern in the teaching and preaching of every minister that this profound distortion of the "good news" of

the Christian message should be remedied.

Another semantic advice for teaching and preaching is connected with the Paulinian term justification itself. Paul has used it in his discussion with the legalistic perversion of his message of the New Creation in the appearance of the Christ. The propagandists of this perversion, Christians who could not separate themselves from the commands of the Jewish law, spoke in the terminology of just, justice, justification (tedaquah in Hebrew, dik_osyne in Greek) Paul himself had been educated in this terminology, which he could not replace in the discussion with former members of the synagogue. As a Biblical term it cannot be rejected in the Christian churches either. But it should be replaced in the practice of teaching and preaching by the term acceptance in the sense that we are accepted by God although being unacceptable according to the criteria of the law (^{our} ~~an~~ essential being put against us), and that we are asked to accept this acceptance. Such terminology is itself acceptable by people for whom the Old and New Testament phrasing has lost any meaning, although the reality to which this phrasing points has a most serious existential meaning for them.

A third semantic question appears if one uses the term "forgiveness of sins" in order to express the paradoxical character of the experience of the New Being. It is a religious-symbolic expression, taken from human relations as that of the debtor and he to whom he is in debt, or as the child to the father, or the servant to the master, or the accused and the judge. As in every symbol the analogy is limited: The one limit is based on the fact that the relation between God and man has not the character of a finite relationship between finite and estranged beings, but that it is infinite and universal and unconditional

in meaning, and that the divine forgiveness does not, as every human forgiveness does, request that he who forgives, is forgiven himself. The second limit of the analogy is implied in the plural form of sin. Men forgive particular sins, e.g. offenses against themselves or the trespassing of concrete commands and laws. In relation to God it is not the particular sin as such which is forgiven, but the act of separation from God and the resistance against reunion with him. It is Sin which is forgiven in the forgiving of a particular sin. The symbol of forgiveness of sins has proved to be dangerous by concentrating the mind on particular sins and their moral negativity, instead (of) on the estrangement from God and its religious negativity. Nevertheless the plural "sins" can stand for the singular "Sin" and point to the situation of man before God, and even a particular trespass can be experienced as a manifestation of Sin, the power of estrangement from our true being. It is one of the steps Paul, as a theologian, made beyond the symbolic language of ^{Jesus} ~~terms~~ that he interpreted the acceptance of the divine forgiveness by the concept of justification by grace through faith. In doing so he answered the question produced by the symbol of forgiveness, the question of the relation of forgiveness to justice and of the basis for the certainty that one is forgiven. The questions are objectively answered in Christological terms, an answer which underlies the doctrine of atonement, which is the doctrine of God's participation in man's existential estrangement and the victory over it. Yet at the present point the subjective answer is asked for: How can man accept that he is accepted, how can he reconcile his feeling of guilt and his desire for punishment with the prayer for forgiveness, and what gives him the certainty that he is forgiven?

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The answer lies in the unconditional character of the divine act in which he declares him who is unjust just. The paradox: "simul justus, simul peccator," points to this unconditional divine declaration. If God accepted him who is half sinner and half just, his judgement would be conditioned by man's half-goodness. But there is nothing God rejects as strongly as half-goodness and every human claim based on it. The impact of this message, mediated by the Spiritual Presence, turns the eyes of man away from the bad and the good in himself to the infinite divine goodness which is beyond good and bad and which gives itself without conditions and ambiguities. The moral demand for justice and the fearful desire for punishment are valid in the realm of the ambiguity of goodness. They express the human situation in itself. But within the New Being they are overcome by a justice which makes just by accepting him who is unjust. This transcendent justice is not the negation but the fulfillment of the ambiguous human justice. It fulfills also the truth in the demand for punishment by destroying what must be destroyed if the ^{re-uniting} ~~remitting~~ love shall reach its aim. And this is according to the profound psychology of Paul and Luther, not the evil in one's being as such, but the ^uhybris of trying to conquer it and to reach the reunion with God by one's own good will. Such ^uhybris avoids the pain of surrender to God's sole activity in our reunion with him, a pain which surpasses infinitely the pain of moral toil and ascetic self-torture. This surrender of one's own goodness happens in him who accepts the divine acceptance of him, the unacceptable. The courage to surrender one's own goodness to God is the central element in the courage of faith. In it the paradox of the New Being is experienced, the ambiguity of good and evil is conquered, unambiguous life has taken hold of man through the impact of the Spiritual Presence.

All this is manifest in the picture of Jesus the Crucified. In him God's acceptance of the unacceptable, God's participation in man's estrangement and his victory over the ambiguity of good and evil appears in a unique, definite and transforming way. It appears in him, but it is not caused by him. The cause is God and God alone.

The paradox of the New Being, the principle of justification by grace through faith, lies in the center of the experience of Paul, Augustine, Luther. But it is differently coloured in each of them. In Paul the emphasis lies on the conquest of the law in the new eon which has been brought by the Christ. This message of justification has a cosmic frame within which the individuals may or may not participate. In Augustine grace has the character of a substance, infused into men, creating love, establishing the last period of history in which the Christ ^{rules} ~~enters~~ through the church. It is God and God alone who does this. The fate of man is dependent on predestination. The forgiveness of sins is a presupposition of the infusion of love, but it is not an expression of the continuous relation to God. Therefore the individual becomes dependent on his relation to the church. In Luther justification is the experience of the individual person who experiences both the divine wrath against his sin and the divine forgiveness which leads to a person-to-person relation to God without the cosmic and ecclesiastical framework of Paul or Augustine. This is the limitation of Luther which has led to both an intellectual orthodoxy and to an emotional pietism. The subjective element was not counterbalanced in him. But it seems to me that his "psychology of acceptance" is the profoundest one in past church history and confirmed by the best insights of contemporary "psychology of depth."

One question is left which has neither been asked nor answered by Paul or Luther, while there is an awareness of it in John and Augustine. It is the question: how is the faith through which justification comes to us related to the situation of radical doubt? Radical doubt is existential doubt concerning the meaning of life itself; it may include not only the rejection of everything religious in the narrow sense of the word, but also the ultimate concern which constitutes religion in the larger sense. If he who is in this predicament hears the message of God accepting the unacceptable, it cannot concern him because the term "God" and the problem of being accepted or rejected by God has no meaning for him. The question of Paul, how do I get liberated from the law, and the question of Luther, how do I get a merciful God are replaced in our period by the question how do I get meaning within a meaningless world? The question of John about the manifestation of truth and his assertion that the Christ is the truth, as well as the statements of Augustine concerning the truth which appears in the very nature of doubt are nearer to our present situation than the questions and answers of Paul and Luther. But our answer must be derived from the special situation which we encounter, though on the basis of the message of the New Being.

The first part of every answer to this problem must be negative: God as the truth and the source of meaning cannot be reached by intellectual work as he cannot be reached by moral work. The question: What can I do in order to overcome radical doubt and the feeling of meaninglessness cannot be answered, because every answer would justify the question which implies that something can be done. But the paradox of the New Being is just that nothing can be done by man who is in the

situation in which he asks the question. One can only say, while rejecting the form of the question, that the seriousness of despair in which the question is asked, is itself the answer. This is in the line of Augustine's argument, that in the situation of doubt the truth from which one feels separated is present insofar as in every doubt the formal affirmation of truth as truth is presupposed. But the analogous affirmation of meaning within meaninglessness is also related to the paradox of justification (biographically speaking, it has been derived from it). It is the problem of the justification not of the sinner but of him who doubts, which has led to this solution. Since in the predicament of doubt and meaninglessness God as the source of the justifying act has disappeared, the only thing left (in which God without being recognized, reappears) is the ultimate honesty of doubt and the unconditional seriousness of the despair about meaning. This is the way in which the experience of the New Being as paradox can be applied to the cognitive function. It is the way in which one can tell the people of our time that they are accepted with respect to the ultimate meaning of their lives although they are unacceptable in view of the doubt and meaninglessness which has taken hold of them. In the seriousness of their existential despair God is present to them. To accept this paradoxical acceptance is the courage of their faith.

3) The experience of the New Being as process:
(sanctification)

a) Contrasting types in the description
of the process.

The impact of the Spiritual Presence on the individual results in a life process, based on the experience of regeneration, qualified in the experience of justification, developing as the experience of sanctification. The character of the experience of sanctification cannot be derived from the word used for it. Originally, justification and sanctification pointed to the same reality, namely the concept of the ambiguities of the personal life. But slowly, especially under the influence of Paul, the term justification received the connotation of the paradoxical acceptance of him who is unacceptable, while sanctification received the connotation of actual transformation. In this sense it is synonymous with life process under the impact of the Spirit. It always was an important theological task to describe the character of this process, and different descriptions were often expressions of different ways of life which, at the same(time) , got confirmation and persistence by the theological formula.

If we compare the attitude of Lutheran, Calvinist and Evangelical-Radical theology to the character of the Christian life, differences appear which had and have consequences for religion and culture in all Protestant countries. While all Protestants rejected the "law" as preached and administered by the Roman church, important differences ^{the} arose when/Protestant churches tried to formulate their own doctrines of the law. Luther and Calvin agreed about two functions of the law, the function to direct the life of the political group by preventing

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or punishing transgressions, and the function to show to man what he essentially is and therefore ought to be and how profoundly ~~his~~ his actuality contradicts this image of his true being. By showing his essence the law reveals man's existence, and drives him to the quest~~ing~~ for a reunion with what belongs essentially to him and from which he is estranged. This is, expressed in our terminology, the common position of Luther and Calvin. But Calvin spoke about a third function of the law, namely to guide the Christian who is grasped by the Divine Spirit, but who, nevertheless, stands in a continuous struggle with the ambiguities of life. In these struggles, in man's participation in the Old as well as the New Being, the law shows the right way. Luther rejected this solution, asserting that the Spirit itself leads to decisions in which the ambiguity of life is conquered. The Spirit, liberating from the letter of the law, gives both an insight in the concrete situation and the power to act according to the call of agape in this situation. Calvin's solution is more realistic, able to support an ethical theory and a well disciplined life of sanctification. Luther's solution is more ecstatic, unable to support a "Protestant ethics," undisciplined, but full of creative possibilities in the personal life. The churches, born out of the Evangelical Radicalism of the Reformation period, accept from Calvinism the third use of the law and the strict discipline in the process of sanctification. But in contrast to Calvin they have lost an understanding of the paradoxical character of the life of the churches and of the individuals in them. They practically deny the experience of the New Being in terms of the doctrine of justification. In this point they turn back to Roman Catholic tradition but without establishing ecclesiastical and ritual laws. Instead of that they add an ideal of perfection which is

neither Catholic nor Protestant: the law, as interpreted and actualized by the Spirit, can be fulfilled.

The consequences for the understanding of the Christian life on the basis of these different attitudes towards the law are far-reaching. In Calvinism sanctification is a process which equals a slowly upwards-turning line: both faith and love are progressively actualized. The power of the Divine Spirit in the individual increases. Perfection is approached, though never reached. The original Evangelical Radicals reject this restriction and re-affirm the Biblical concept of the perfect ones, but in such a way that the paradoxical character of the Christian perfection becomes invisible. Actual perfection is demanded and deemed to be possible. In the selected group holiness of the whole and saintliness of the individuals are actual in contrast to the "world," which includes the large churches. Obviously, the situation became rather ambiguous when the holiness sects became large churches themselves. Although the ideal of the unparadoxical holiness of every member of the group could not be sustained, the perfectionist ideal remained in force, and produced the identification of the Christian message with moral ~~progress~~ progress in the individual members. Calvinism, following the image of the Christian life, developed in the respective chapters of Calvin's Institutes, has produced a type of Protestant(s) in which progressive sanctification is the aim of life under the Spiritual Presence. The exercise of discipline which belongs to the monks of the Church has a tremendous effect in forming powerful, self-controlled personalities. Desirous to observe within themselves symptoms of their election, they produced these symptoms by what has been called "inner-wordly asceticism," by work, self-control

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and repression of vitality, especially in relation to sex. It was unavoidable that perfectionistic tendencies became strengthened, especially when the perfectionism of the Evangelicals merged with the perfectionistic elements of Calvinism.

In Lutheranism the emphasis on the paradoxical element in the experience of the New Being was so predominant, that sanctification could not be interpreted in terms of a line moving upward towards perfection. It was instead seen as an up and down of ecstasy and anxiety, of being grasped by agape and being thrown back to estrangement and ambiguity. This oscillation between up and down was most radically experienced by Luther himself, both ~~in~~ in the light of courage and joy and in the depths of the demonic attacks, as he interpreted his states of doubt and despair. The absence of the Calvinistic and Evangelistic valuation of discipline in Lutheranism had the consequence that the idea of a progress in sanctification was taken less seriously and replaced by a great emphasis on the paradoxical character of the Christian life. This leads Lutheranism in the period of orthodoxy to that desintegration of morality and practical religion against which the Pietistic movement arose. But Luther's experience of the demonic attacks also led to a deep understanding of the demonic elements in life generally and the religious life especially. The second period of Romanticism in which the existentialist movement of the 20th century was prepared, could hardly have occurred on Calvinist-Evangelist soil, while it was genuine in a culture which was permeated by Lutheran traditions. (An analogy can be observed in Russian literature and philosophy on the basis of Greek-Orthodox traditions).

b) Four principles determining the New Being as process.

The exclusiveness of the different types of interpreting and living the process of sanctification is diminishing under the impact of secularism which questions the significance of all of them. Therefore we must ask whether criteria for a future doctrine of the life under the Spiritual Presence can be found. One may state the following ones: first, the principle of increasing awareness; second, the principle of increasing freedom; third, the principle of increasing relatedness; fourth, the principle of increasing transcendence. How these principles will unite in a new type of life under the Spiritual Presence cannot be described before it has happened. But elements of such a life can be seen in individuals and groups who anticipate what possibly may lie in the future. The principles themselves unite religious as well as secular traditions, under the criterion of theonomy, the impact of the Spiritual Presence. Out of a discussion of the particular principles an indefinite but distinguishable picture of the "Christian life" may appear.

The principle of awareness is related to contemporary depth-psychology; but in itself it is as old as religion itself and sharply expressed in the New Testament. It is the principle according to which man in the process of sanctification becomes increasingly aware of his actual situation and of the forces struggling about him and his humanity, but also of the answers to the questions implied in this situation. Sanctification includes awareness of the ambiguous demonic as well as of the unambiguous divine. The awareness which increases in the process of sanctification does not lead to the Stoic "wise man" who is superior

to the ambiguities of life because he has removed his affects, but it leads to an awareness of these ambiguities in himself as in everyone, and to the power of affirming life and its vital dynamics in spite of its ambiguities. Such awareness includes sensitivity towards the demands of one's own growth, towards the hidden hopes and disappointments within the others, towards the voiceless voice of a concrete situation, towards the grades of authenticity in the life of the spirit in others and oneself. All this is not a matter of cultural education or sophistication, but of growth under the impact of the Spiritual Power, and therefore noticeable in every human being who is open for this impact. The aristocracy of the spirit and the aristocracy of the Spirit are not identical although they overlap in part.

The second principle of the process of sanctification is the principle of increasing freedom. The emphasis on it is especially conspicuous in Paul's and Luther's description of life in the Spirit. In contemporary literature the oracles of Nietzsche and the Existentialist struggle for the freedom of man's personal self from slavery to the objects produced by himself are most important. Here also depth-psychology contributes by its claim to liberate men from particular compulsions which are impediments for the growth in Spiritual freedom. The growth in Spiritual freedom is first of all growth in the freedom from the law. This follows immediately from the interpretation of the law as man's essential being, put against him in the state of estrangement. The more reunion with one's true being under the impact of the Spirit, the more freedom from the commandments of the law. This process is most difficult and maturity in it is very rare. The fact that reunion is fragmentary implies that the freedom from the law is fragmentary in everyone who is open for the Spiritual Presence. Insofar as we are estranged, prohibitions and commandments appear and produce an uneasy conscience. Insofar as we are reunited, we actualize in freedom,

without command, what we are. Freedom from the law in the process of sanctification is the increasing freedom from the commanding form of the law. But it is also freedom from its particular content. The particular laws, expressing the experience and wisdom of the past, are not only helping, they are also oppressing, because they cannot meet the ever concrete, ever new, ever unique situation. Freedom from the law is the power to judge the given situation in the light of the Spiritual Presence and to decide, often in seeming contradiction to the law, the adequate action. This is what is meant when the spirit of the law is contrasted with its letter (Paul) or when the Spirit-determined Self is empowered to write a new and better law (Luther) or when the bearer of freedom reevaluates all values (Nietzsche) or when the existing subject resolves the impasse of existence by resoluteness (Heidegger). The mature freedom to give new laws or to apply the old ones in a new way is an aim of the process of sanctification. The danger that such a freedom turns out to be willfulness is overcome wherever the reuniting power of the Spiritual Presence is effective. Willfulness is a symptom of estrangement and a surrender to enslaving conditions and compulsions. Mature freedom from the law implies the power of resisting the forces which try to destroy such freedom from the inside of the personal self and from the side of its social surroundings; and, of course only because there are inside trends towards servitude, anxieties and desires, the enslaving powers from outside can succeed. Resistance against both of them may include ascetic decisions and readiness for martyrdom. But their significance lies in the concrete demand of a situation to preserve freedom with their help and not in their providing of a higher degree of sanctity in itself. They are

tools under special conditions but not aims in the process determined by the Spiritual Presence.

The third principle is that of increasing relatedness. It balances, so to speak, the principle of increasing freedom which, through the necessity of resisting enslaving influences, may isolate the maturing person. Both freedom and relatedness, as well as awareness and selftranscendence are rooted in the Spiritual creations: faith and love. They are present where the Spiritual Presence is manifest. They are the conditions of the participation in regeneration and the acceptance of justification and they determine the process of sanctification. But the way in which they do so is characterised by the four principles which qualify the New Being in process. The principle of increasing freedom, e.g. cannot be imagined without the courage to risk a wrong decision on the basis of faith and the principle of increasing relatedness cannot be imagined without the reuniting power of agape. But in both cases the principles of sanctification make the basic manifestation of the Spiritual Presence concrete for the process towards maturity.

Relatedness implies the awareness of the other one and the freedom to relate to him by overcoming self^{seclusion}~~exclusion~~ within oneself and within the other one. This is a process with innumerable barriers as well known by the large literature (which has analogies in the visual arts) in which the self^{seclusion}~~exclusion~~ of every individual against the other one is described. The analyses of loneliness, invertedness and hostility given in these works are interdependent with the psychotherapeutic analyses of the same structures. And the Biblical accounts of relatedness within the Spiritual Community presuppose the same unrelatedness in the pagan world out of which its members come, an unrelatedness which still

is ambiguously present in the actual congregations.

The New Being as process drives towards a mature relatedness.

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The Divine Spirit has rightly been described as the power of breaking through the walls of selfinclusion. There is no other way of removing self^{seclusion}clusion lastingly than the impact of the power which elevates the individual person above itself ecstatically and enables (it) to find the other person -- if the other person is also ready to be elevated above itself. All other relations are transitory and ambiguous. They certainly exist and fill the daily life, but they are equally symptoms of estrangement as they are symptoms of reunion. All human relations have ~~this~~ this character. Alone, they cannot conquer loneliness, self^{seclusion}exclusion and hostility. Only a relation which is a quality in all others and which can exist even without all others is able to do so. Sanctification or the process towards Spiritual maturity conquers loneliness by providing for solitude and communion in interdependence. A decisive symptom of Spiritual maturity is the power of having solitude. Sanctification conquers invertedness by turning the personal center not outwards -- producing extrovertedness -- but by turning the personal center towards the dimension of its depth and its height. Relatedness needs the vertical dimension in order to actualize itself in the horizontal dimension.

This is also true of selfrelatedness. The state of loneliness, invertedness and hostility is equally contrary to relatedness to others as it is to selfrelatedness. The species of terms with self as the first syllable is dangerously ambiguous. The term self-centeredness can be used to describe the greatness of man as a fully centered self and it is being as an ethically negative attitude of bondage to oneself; the term selflove and selfhate are difficult because it is impossible to separate the self as subject of love or hate from the self as object.

But there is no real love or real hate without such separation. The same ambiguity damages the term selfrelatedness. Nevertheless we must use such terms, conscious of the fact that they are used analogically and not properly.

If used analogically one can speak of the process of sanctification as creating a mature selfrelatedness in which self-acceptance conquers both self-evaluation and self-contempt in a process of reunion with oneself. Such reunion is created by transcending both the self as subject which tries to impose itself in terms of self-control and self-discipline on the self as object, and the self as object which resists to such imposition in terms of self-pity and flight from oneself. A mature selfrelatedness is the state of reconciliation between the self as subject and the self as object and the spontaneous affirmation of one's essential being beyond subject and object. The maturer, the more spontaneous, the more selfaffirming without selfelevating or selfhumiliating.

The "search for identity" is the search for what has been called here selfrelatedness. If this search understands itself it is not the desire to preserve an accidental state of the existential self, the self in estrangement, but it is the drive towards a self which transcends every contingent state of its development and which remains unaltered in the changes of the developing self. The process of sanctification runs towards a state in which the "search for identity" reaches its goal, namely the identity of the essential self shining through the contingencies of the existing self.

The fourth principle determining the process of sanctification is the principle of transcendence. The aim of maturity under the impact of the Spiritual Presence contains ~~XXXXX~~ awareness, freedom and relatedness. But in each case we have found that the aim cannot be reached

without an act of transcendence. This implies that sanctification is not possible without a continuous transcendence in the direction of the ultimate, in other words without participation in the holy.

This participation is usually described as the devotional life under the Spiritual Presence. Such description is justified if the term devotion is understood in such a way that the holy embraces itself and the secular. If it is used exclusively in the sense of the devotional life in the ordinary sense -- centered in prayer as a particular act -- it does not exhaust the possibilities of transcendence. In the mature life, determined by the Spiritual Presence, participation in the devotional life of the congregation may be restricted or refused, prayer may be subordinated to meditation, religion in the narrower sense of the word may be denied in the name of religion in the larger sense of the word: all this does not contradict the principle of transcendence. It may even happen that the increase in experiencing transcendence leads to an increase in criticism of religion as a special function. But in spite of these qualifying statements, "transcendence" is identical with the attitude of devotion towards that which is ultimate.

In the discussion of the devotional life the distinction is often made between organized or formalized and private devotion. This distinction has a very limited significance. He who prays in solitude prays in the words of the religious tradition which has given him the language. And he who contemplates without words participates also in a long tradition, represented by religious men inside and outside the churches. The distinction is meaningful only insofar as it affirms that there is no law which requests in the name of the Spiritual Presence participation in the religious services. Luther has violently reacted against such a

law, but he has, at the same time produced a liturgy for Protestant services; and one can say generally that the withdrawal from communal devotion is dangerous because it easily produces a vacuum in which the devotional life disappears altogether.

The transcendence which belongs to the principles of sanctification is actual in every act in which the impact of the Spiritual Presence is experienced. This can be in prayer or meditation in total privacy, in the exchange of Spiritual experiences with others, in communications on a secular basis in the experience of works of the spirit, in the midst of the work or the rest, (in private (counselling), in church services. It is like the breathing in another air, like the elevation over an average existence. It is the most important thing in the process of Spiritual maturity. Perhaps one can say that with increasing maturity in the process of sanctification the transcendence becomes more definite, but ~~it~~ it(s) forms more indefinite. Participation in communal devotion may decrease, the religious symbols connected with it become less important, but the state of being ultimately concerned may become more manifest and the devotion to the ground and aim of our being more intensive.

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It is this element in the reality of the New Being as process which has caused the so-called resurgence of religion in the last decade. People felt that the experience of transcendence is necessary for a life in which a New Being should become actual. The awareness of such a demand is widespread, the freedom from prejudice against religion as the mediator of "transcendence" is increasing. One wants concrete symbols of life transcending itself, this is the present situation.

If we look in the light of these four principles of the New Being

as process at the actual life under the Spiritual Presence, we find a type which unites Lutheran, Calvinist and secular elements. The Christian life is not only an up and down, as in the Lutheran view, although the oscillation between up and down is always actual. And the Christian life is not a continuous moral and religious improvement, although the Calvinistic element of increase remains valid. And the Christian life is not the fulfillment of Christian humanism although the emphasis on the Presence of the Spirit in the secular life remains. This type of life under the power of the Spiritual Presence is today undeveloped. It may become a new type of the life under the Spiritual Presence.

c) Images of Perfection.

The differences in the description of the Christian life lead to differences in the description of the ideal goal of sanctification, the "sanctus," the saint. In the New Testament the term saint, *h'agios*, designates the members of the congregation, including those who, in terms of what saintliness means today, were certainly not saints. The term saint had the same paradoxical implication, when applied to the individual Christian, as the term holiness has^d when applied to the church. Both are holy because of the holiness of their foundation, the New Being in the Christ. This paradoxical meaning of saintliness was lost, when the early church attributed special saintliness to the ascetics and the martyrs. In comparison with them the ordinary members of the church ceased to be saints. A double standard of judging saintliness was introduced. Nevertheless, the idea was not that the saint represents moral superiority over the others. ~~His~~ His saintliness was his transparency to the Divine. This transparency expressed itself not only in his words and his personal excellency, but also -- and decisively so -- in his power over nature and man. A saint, according to present doctrine, is one who has performed at least (a) few miracles. Miracles point to the superiority of the saint over nature, not in a moral but in a Spiritual sense. Saintliness is transmoral in essence. Nevertheless, Protestantism has rejected the concept of the saint altogether. There are no Protestant saints or -- more precisely -- saints under the criterion of the Protestant principle. One can distinguish three reasons for this rejection. Firstly, it seems to be unavoidable

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that the distinction between those who are called saints and the other Christians establishes a state of perfection which contradicts the paradox of justification according to which it is the sinner who is justified. Saints are justified sinners; in this they are equal to everyone else. Secondly, the protest of the Reformation was directed against a state of things in which the saints had become objects of the cult. One cannot deny that this was the case in the Roman church, in spite of the theological precautions the church has taken to prevent it. The church could not succeed because it gave in too easily to the practical superstitions connected with it, and because it crushed successfully the iconoclastic movements which tried to reduce the danger by removing the visible representation of the saints. Finally, Protestantism could not accept the Roman idea of the saint, because it was connected with a dualistic valuation of asceticism (as indicated before). Protestantism does not know saints but it does know sanctification; and it can accept representation of the impact of the Spiritual Presence on individuals. These individuals are not more saints than anybody who is a member of the Spiritual Community, however fragmentary his participation may be. But they represent the others, like symbols represent what they symbolize. They show -- sometimes in seemingly secular forms -- effects of the Spiritual Presence in an expressive and mediating way. They are examples of the embodiment of the Spirit in bearers of a personal self and as such of a tremendous importance for the life of the churches. But they also are in every moment of their lives both estranged and reunited. And it may be that in their inner self not only the divine but also the demonic forces are extraordinarily strong -- as it is often

shown in medieval saints. Protestantism can find representatives of the power of the New Being within the Protestant churches, within the secular world, and within the host of saints of the Catholic churches. But then they are not saints in contrast to the others, but representatives and symbols of that in which they all participate, though fragmentarily and ambiguously.

The image of perfection (tiloios in New Testament Greek) is based on the creations of the Divine Spirit, faith and love, and on the four principles determining the process of sanctification, increasing awareness, increasing freedom, increasing relatedness, increasing transcendence, all this through the power of the New Being under the ~~paradox~~ paradox of holiness.

There are two realms of problems, connected with the foundation of perfection on faith and love which need some further discussion. The first one is the question of doubt in relation to the increase in faith, the second one is the question of the relation of the eros-quality of love to the increase in its agape-quality. Both questions (I) which have partly discussed in earlier contexts appear at this point in connection with the New Being as process and the four-fold form of its increase.

The first question is: what does doubt mean within the process of sanctification? Does the state of perfection include the removal of doubt? In Roman Catholicism such a question can only mean, whether the Catholic believer in the state of perfection, e.g. as a saint, can doubt the system of doctrines or any parts in it, laid down by the authority of the Church without losing the state of perfection? The answer is obviously: no, because, whenever sanctification has reached its aim

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the authority of the church is, according to Roman teaching, unconditionally accepted. This answer, of course is dependent on the identification of the Spiritual Community with a church, (namely the Roman) and it must, consequently, be rejected in the name of the Protestant Principle.

In actual Protestantism both orthodoxy and pietism agree fundamentally with the Catholic answer -- in spite of the Protestant Principle. The intellectualistic distortion of faith into acceptance of the literal authority of the Bible (which practically means the authority of the ecclesiastical creeds) leads orthodoxy to an idea of perfection in which sin is considered unavoidable but doubt is banned. Against this assertion one could point to the fact that there is a doubt which is an unavoidable implication of sin, both being expressions of the state of estrangement. But the problem is not: doubt as a consequence of sin; the problem is: doubt as an element of faith. And just this must be asserted from the point of view of the Protestant Principle. The infinite distance between God and man is never bridged; it is identical with man's finitude. Therefore creative~~ly~~ courage is an element of faith even in the state of perfection; and where there is courage there is risk and the doubt implied in risk. Faith would not be faith but mystical union if it were deprived of the element of doubt within it.

Pietism, in contrast to orthodoxy, is aware of the fact that subjection to doctrinal laws cannot overcome doubt. Therefore it seeks for the conquest of doubt in experiences which are anticipations of the mystical union with God. The feeling of regeneration, of a reunion with God, of a resting in the saving power of the New Being, drives doubt away. In difference from orthodoxy, pietism represents

the principle of immediacy. Immediacy gives certainty, a certainty which obedience to a doctrinal authority cannot give. But one must ask: does the religious experience of a man in an advanced stage of sanctification remove the possibility of doubt? Again we must answer no. Doubt is unavoidable as long as there is separation of subject and object, and even the most immediate and intimate feeling of union with the divine, as e.g. in the bride-mysticism describing the union of the Christ and the soul, cannot bridge the infinite distance between the finite Self and the Infinite by which it is grasped. In the oscillations of feeling, this distance becomes conscious and often throws him who is advanced in sanctification into a profounder doubt than people with less intensity in their religious experience. The question, asked here, is not a psychological one; it does not refer to the psychological possibility but to the theological *necessity* of doubt in the faith of the pietist. The psychological possibility is always given, the theological necessity may or may not appear in reality. But theology must state the necessity of doubt which follows from man's finitude under the conditions of existential estrangement.

The second question asks for the relation of the eros-quality of love to its increase in agape-quality. We have touched on this problem when we rejected the higher religious quality of asceticism in describing the image of the saint and the Protestant image of a personality who represents conspicuously the impact of the Spiritual Power in him. The problem has been confused by the gap which has been established between eros and agape -- eros embracing libido, philia and eros in the Platonic sense, and agape designating the New Testament concept of love. Although the establishment of this contrast has been criticized

from several sides, its effect is still very strong, partly because it drew the attention to a fundamental problem of life under the impact of the divine Spirit. At the same time the psychoanalytic movement in all its branches has destroyed the ideologies of Christian and humanist moralism. It has shown how deeply even the most sublime functions of the spirit are rooted in the vital trends of human nature. It is, beyond this, a main effect of the doctrine of the multidimensional unity of life in man, that a request to suppress vitality for the sake of the spirit and its functions, must blandly be rejected. Increase in awareness, freedom, relatedness and transcendence do not imply decrease in vital self-expression; on the contrary, spirit and life in the other dimensions are interdependent. This does not mean that all of them must always be actualized, this would contradict man's finitude; and at this point the non-ascetic, yet equally strict, discipline, supported by productive eros and wisdom, is requested. But directing one's life towards an integration of as many elements as possible, is not identical with an acceptance of repressive practices as they are used in Roman asceticism as well as in Protestant moralism. The uncovering of the distorting consequences of such repression has been shown most convincingly by analytic psycho-therapy and its application to the normal human being. This is one of its great services to theology. If the theologian tries to describe the New Being as process, he cannot afford to neglect the insights in the psychodynamics of repression brought about by analytic psychology.

Theology should take the consequences of these insights not too easily; they are, indeed, most serious in their effect on the image of perfection. It is not sufficient but almost a caricature if pastoral

preaching and counselling recommend the "innocent pleasures of life," leading in this way to the wrong assumption that some pleasures are in themselves innocent and others guilty, instead of seeing the ambiguity of production and destruction in every pleasure as well as in everything that is called serious. No pleasure is harmless, and the seeking for harmless pleasures leads to a shallow valuation of the power of the vital dynamics in human nature. This kind of condescendence towards the vital life of man is worse than genuine asceticism; it leads to continuous explosions of the hiddenly repressed and only superficially admitted forces in the totality of man's being. And such explosions are personally and socially destructive. He who admits the vital dynamics in man as a necessary element in all his selfexpressions (his passions or his eros) must know that he has accepted life in its divine-demonic ambiguity, and that it is the triumph of the Spiritual Presence to draw these depths of human nature into its sphere, instead of replacing them with the help of suppression by the niceties of "harmless" pleasures. There was no nicety in the images of perfectionⁱⁿ the saints of the Catholic churches and in representatives of the new piety of the Reformation. He who tries to avoid the demonic side of the holy misses also its divine side and keeps in *deceiving* security between them. The image of perfection is the man who, on the battlefield between the divine and the demonic, prevails over against the demonic, though fragmentarily only and in anticipation. This is the experience in which the image of perfection under the impact of the Spiritual Presence transcends the humanistic ideal of perfection. It is not a negative attitude to any human potentiality by the Spirit which produces the difference, but it is the awareness of the undecided

struggle between the divine and the demonic in every man which is covered up in humanism by the ideal of harmonious selfactualisation. And it is the quest for the Spiritual Presence and the New Being as the conquest of the demonic which is lacking in the humanistic image of man or against which humanism rebels.

In Protestant orthodoxy the highest point reached in the process of sanctification is the unio mystica (mystical union). This idea which was easily accepted by pietism was radically rejected -- with all mysticism -- by the personalistic theology of the Ritschlian school. There is, certainly, much mysticism in the image of perfection in the saint of the Roman church. But Protestantism -- as the Ritschlian theologians contended -- must get rid of these elements which contradict both the aim of sanctification, the personal relation to God and the way to this aim, the faith which rejects any ascetic preparation for mystical experiences and these experiences themselves.

The question following from the extended discussions about faith and mysticism in Protestant theology is the compatability and, even more, the interdependence of the two. They are compatable only if the one is an element of the other; two attitudes toward the ultimate could not exist besides each other if the one were not given with the other. This, however, is the case inspite of all anti-smystical tendencies within Protestantism: there is no faith (but only belief) without the Spiritual Presence grasping the personal center of him who is in the state of faith, and this is a mystical experience, an experience of a paradoxical identity of the infinite with the finite. As an ecstatic experience faith is mystical, although it does not produce mysticism as a religious type. But it includes the mystical as a

category, namely the experience of the Spiritual Presence. Every experience of the divine is mystical, because it transcends the cleavage between subject and object; and wherever this happens there the mystical as category is given. The same is true from the other side. There is faith in mystical experience. This follows logically from the fact that both faith and mystical experience are states of being grasped by the Spiritual Presence in the state of finitude. But the mystical experience is not identical with faith. In faith the element of courage and risk is actual, while in the mystical experience these elements which presuppose the cleavage between subject and object are left behind. The real question is not whether faith and mysticism contradict each other: they do not. But the real question is whether the transcending of the split of subject and object is a possibility in man's existential situation. The answer is that it is reality in every encounter with the Divine Ground of Being, but in the limits of human finitude and estrangement, namely fragmentary, anticipatory and threatened by the ambiguities of religion. This, however, is not a reason to exclude the mystical experience from the Protestant interpretation of sanctification. Mysticism as a quality of every religious experience is universally valid. Mysticism as a type of religion stands under the same qualifications and ambiguities as the opposite type (which is often called -- wrongly -- the type of faith). The fact that Protestantism did not understand its relation to mysticism has produced mystical tendencies which reject Christianity altogether for Eastern mysticism, e.g. of the Zen-Buddhist type. The alliance of Psychoanalysis and Zen Buddhism in some members of the upper classes of Western society (determined by Protestantism)

is a symptom of dissatisfaction with a Protestantism in which the mystical element is lost.

If the question is raised how such a Protestant mysticism can be described, I would refer back to what was said about prayer, transforming itself into contemplation, and I would refer to the sacred silence which has entered most Protestant liturgies, and the emphasis on the liturgical over against preaching and teaching. The only thing impossible in the spirit of Protestantism is the attempt to produce through ascetic or other means a mysticism which ignores human guilt and divine acceptance, the principle of the New Being as justification.

4. The Spiritual Presence conquering religion and the Protestant Principle.

Insofar as the Spiritual Presence is effective in the churches and their individual members it conquers religion as a particular function of the human spirit. It is in the line of New Testament thought when contemporary theology rejects the name religion for Christianity. The coming of the Christ is not the foundation of a new religion but the transformation of the old state of things. The church, consequently, is not a religious community but the anticipatory representation of a new reality, the New Being as community. In the same way, the individual member of the church is not a religious personality, but the anticipatory representation of a new reality, the New Being as personality. Everything said before about the churches and the life of their members points in the direction of a conquest of religion. Conquest of religion does not mean secularisation, but it means the conquest of the gap between the religious and the secular by removing both through the Spiritual Presence. This is the meaning of faith as the state of being grasped by that which concerns us ultimately and not as a set of beliefs, even if the object of belief is a divine being. This is the meaning of love as reunion of the separated in all dimensions including, and above all, that of the spirit, and not as an act of negation of all dimensions for the sake of a transcendence without dimensions.

Insofar as religion is conquered by the Spiritual Presence, profanisation as well as demonisation are conquered. The innerreligious profanisation of religion, its transformation into a sacred mechanism

of hierarchical structure, doctrine and ritual, is resisted by the participation of members of the churches in the Spiritual Community which is the dynamic essence of the churches and of which the churches are both the existential representation and distortion. The freedom of the Spirit breaks through mechanising profanisation -- as it did in the creative moments of the Reformation. In doing so it also resists the secular form of profanisation. For the secular as secular lives from the protest against the profanisation of religion within itself. If this protest becomes meaningless, the function of morality and culture are opened again for the ultimate, the aim of the selftranscendence of life.

Demonisation is also conquered insofar as religion is conquered by the Spiritual Presence. We have distinguished between the hiddenly demonic -- the affirmation of greatness which leads to the tragic conflict with the "great itself" and the openly demonic -- the affirmation of a finite as infinite in the name of the holy. Both, the tragic and the demonic, are restricted by the Spiritual Presence. Christianity always rightly ~~was~~ claimed that neither the death of the Christ nor the suffering of the Christians are tragic, because they are not rooted in the affirmation of their own greatness, but in the participation in the predicament of estranged man to which they belong and not belong. If Christianity teaches that the Christ and the martyrs suffered "innocently" this means that their suffering is not based on the tragic guilt of selfaffirmed greatness but on their willingness to participate in the tragic consequences of human estrangement.

Selfaffirmed greatness in the realm of the holy is demonic. This is true of the claim of a church to represent in its structure

unambiguously the Spiritual Community. The consequent will to unlimited power over all things holy and secular is in itself the judgment against a church which makes this claim. The same is true of individuals who as adherents of a group with such a claim become selfcertain, fanatical and destructive against the life in others and the meaning of life within themselves. But insofar as the divine Spirit conquers religion it prevents the claim for absoluteness by both the churches and its members. Where the divine Spirit is effective the claim of a church to represent God in exclusion of all other churches is rejected. The freedom of the Spirit resists it. And when the divine Spirit is effective the claim of a member of a church to have the truth as a possession in contrast to others is undercut by the witness of the divine Spirit to his fragmentary as well as ambiguous participation in the truth. The Spiritual Presence excludes fanaticism because in the presence of God no man can boast about his grasp of God. Nobody can grasp that by what he is grasped, the Spiritual Presence.

In other connections I have called this truth the "Protestant Principle." Here is the point where the Protestant Principle has its place in the theological system. The "Protestant Principle" is an expression of the conquest of religion by the Spiritual Presence, and consequently an expression of the victory over the ambiguities of religion, its profanisation and its demonisation. It is Protestant, because it protests against the tragic-demonic selfelevation of religion and liberates religion from itself for the other functions of the human spirit, liberating at the same time these functions from their selfseclusion against the manifestations of the ultimate. The

The Protestant Principle (which is a manifestation of the prophetic principle) is not bound to the churches of the Reformation or to any other church. It transcends every particular church, being an expression of the Spiritual Community. It has been betrayed by every church, including the churches of the Reformation, but it is also effective in every church as the power which prevents that profanisation and demonisation destroy the Christian churches completely. It alone is not enough, it needs the "Catholic Substance," the concrete embodiment of the Spiritual Presence; but it is the criterion against the demonisation (and profanisation) of such embodiment. It is the expression of the victory of the Spirit over religion.

B. The Spiritual Presence and the ambiguities of culture.

1. Religion and culture in the light of the Spiritual Presence

The relation of the Spiritual Presence to religion has two sides, because religion is both the place of the profoundest ambiguity of life and the place in which the power of conquering the ambiguities of life is manifest. This in itself is the basic ambiguity of religion and the root of all the others. The relation of religion and culture, their essential unity and their essential separation has been discussed. At this point the question arises, how this relation appears if seen in the light of the Spiritual Presence and its basic creation, the Spiritual Community, the Community of Faith and love. The first thing to be emphasized is that the relation is not identical with the relation of the churches to the culture in which they live. Since the churches themselves are distortions as well as representations of the Spiritual Community, their relation to culture is itself culture and not the answer to the questions implied in culture. All relations of the churches to culture, as described in the section on the functions of the churches, particularly the function of relatedness, request a dual consideration, based on the dual relation of the churches to the Spiritual Community. Insofar as the Spiritual Community is the dynamic essence of the churches their existence is a medium through which the Spiritual Presence works towards the selftranscendence of culture. Insofar as the churches represent the Spiritual Community in the ambiguous way of religion their influence on the culture is itself ambiguous. This situation stands against all theocratic attempts to subject the culture to a church in the name of the Spiritual Community; but it also stands against all

profanizing attempts to keep the churches in seclusion from the general cultural life. The impact of the Spiritual Presence on the functions of cultural selfproduction is ultimately not possible without an innerhistorical representation of the Spiritual Community in a church. But preliminarily the Spiritual impact can be experienced in groups, movements and personal experiences which (have) been characterized as the latent working of the Spiritual Presence. "Preliminarily" in our context means in preparation of the full manifestation of the Spiritual Community in a church or in consequence of such a full manifestation if the church has lost its power of mediating, but the effects of its previous power are latently present in a culture and keep the selftranscendence of the cultural production alive. This implies that the divine Spirit is not bound to the media he has created, the churches (and/~~their~~ media, word and sacraments), but that the free impact of the divine Spirit on a culture prepares for a religious community or is received because such a community has prepared human beings for the reception of the Spiritual impact.

On this basis one can establish some principles concerning the relation of religion and culture. The first principle is given with the freedom of the Spirit and says that the problem ~~xxx~~ (of) religion and culture is not identical with the problems of the relation of the churches and culture. One could call it the principle of the Spirituality of the secular. This, of course, does not mean that the secular as such is Spiritual, but it does mean that it is open to the impact of the Spirit without necessary mediation by a church. The practical consequences of this "emancipation of the secular" which was implied in the words and acts of Jesus and was rediscovered by

?
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the Reformation are far reaching. They are in a definitive conflict with those public utterances by writers, public speakers and ministers that in order to overcome the often destructive ambiguities of culture "religion" must be strengthened. Such declarations are especially offensive, when they introduce religion not for its own sake but for the sake of saving an empty or decaying culture and by doing so, saving a particular nation. Even if the offensiveness of using the ultimate as tool for something non-ultimate is turned down, the mistake remains that the Divine Spirit is bound to religion in order to exercise its impact on a culture. This "mistake" is actually the demonic identification of churches with the Spiritual Community and an attempt to limit the freedom of the Spirit by the absolute claim of a religious group. The principle of the "emancipation of the secular" refers even to movements, groups and individuals who are not only on the secular pole of the ambiguities of religion but who are openly hostile to the churches, and beyond this to religion itself in all its forms, including Christianity. The Spirit can and often has become manifest in such groups, e.g. in the form of awakening the social conscience or in the form of giving to man a deeper self-understanding or in breaking the bondage under ecclesiastically sustained superstitions. In this way the Spiritual Presence has used anti-religious media, not only to transform a secular culture, but also the churches on the opposite pole. Protestantism, in the selfcritical power of the Protestant Principle, is able to acknowledge the freedom of the Spirit from the churches, even the Protestant churches.

The second principle determining the relation of religion and culture is the principle of "convergence between the holy and the

secular." This converging trend is the explanation of the fact, referred to, that the latent effect of the Spiritual Presence is coming from and driving towards a manifestation of it in a historical community, a church. The secular stands under the rule of all life which we have called its selftranscending function, transcending itself in the vertical line. The secular is, as we have seen, the result of a resistance against the actualisation of vertical selftranscendence (however strongly it exercises horizontal selftranscendence, dynamics over against form). This resistance is in itself ambiguous. It prevents the finite to be swallowed by the infinite. It makes the actualisation of its potentialities possible. And, above all, it produces the opposition against ecclesiastical claims to represent the transcendent directly and exclusively. In this sense the secular is the necessary corrective of the holy. But it itself drives towards the holy. It cannot resist indefinitely the function of selftranscendence which is present in every life however secularized it may be. For the resistance against it produces the emptiness and meaninglessness which characterizes the finite, if cut off from the infinite. It produces the exhaustible, selfrejecting life which is driven to the question of an inexhaustible life above itself and so into selftranscendence. The secular is driven towards union with the holy, a union which actually is a reunion, because the holy and the secular belong to each other.

For the holy cannot exist without the secular either. If it tries, in the name of the ultimate concern it expresses, to isolate itself it either falls into selfcontradictions or it becomes empty in the opposite way of the secular. The selfcontradiction of the holy,

attempting to be without the secular is, that every attempt must use culture in all its secular forms, from language to cognition and expression and from the technical act to personal and communal self-production. The simplest proposition in which the holy tries to isolate itself against the secular is secular in its form. But if the holy wants to avoid this problem it must become silent and empty of all finite contents, thus ceasing to be a genuine possibility of a finite being. The holy wants to fill the "world," the realm of the secular with holiness. It will take the secular into the life of ultimate concern. The experience of the Spiritual Presence reveals its universal claim on everything that is. But this claim is resisted by the claim of the secular to stand upon itself. So we have claim and counterclaim, and in actuality the convergent movement of the one towards the other. This is expressed in the principle of the convergence of the holy and the secular.

Both principles are rooted in a third, that of the "mutual immanence of religion and culture." I have expressed this principle frequently in the statement that religion is the substance of culture and culture the form of religion. We have pointed to it in the discussion of the essential relation of morality, culture and religion. At this point we must only restate that religion cannot express itself even in a meaningful silence without culture from which it takes all forms of meaningful expression. And we must restate that culture loses its depth and inestimability without the ultimacy of the ultimate.

With these principles in mind we now turn to an analysis of the humanist idea, its ambiguities and the question of its relation to the Spiritual Presence.

2. Humanism and the idea of theonomy

In the discussion of the humanist aim of the self-production of life we asked the question, into what the guidance towards this aim actually guides. The development of all human potentialities, the principle of humanism, does not indicate in which direction they shall be developed. This is especially clear in the very term education which points to a "leading out," namely out of the state of crudeness, but does not say into what one shall be led by education. We indicated that "imitation" into the mystery of being could be one part of this aim, namely the part in which the education through and for theoria is done. But there is also the part in which the education through and for praxeis takes place. Here the aim of education is the leading into a community in which the mystery of life is the determining principle of the life in the community. In both cases the idea of humanism is transcended without being denied. The example of education and the necessity, appearing in it, to transcend humanism drive towards a more embracing consideration, namely the question what happens to culture as a whole under the impact of the Spiritual Presence. The answer I want to give is summed up in the term "theonomy." One could also speak of the Spirituality of culture. But this would give the impression that culture should be dissolved into religion, which certainly is not intended. More adequate would be the term selftranscendence of culture; but since this is a general function of life, which under the dimension of spirit appears as religion, another term for the selftranscendence of culture (and another for the selftranscendence of morality) is desirable. On the basis of my religious-socialist

experience and theory I keep the term theonomy. It has been explained before, and it will be used again in the last part of the system.

At this point theonomy shall describe the state of culture under the impact of the Spiritual Presence. The *hómos*(law), effective in it, is the directedness of the selfproduction of life under the dimension of the spirit towards the ultimate in being and meaning. It is certainly unfortunate that the term theo-nomy can insinuate the subjection of a culture to divine laws, imposed from outside and mediated by a church. But this disadvantage is smaller than those connected with the other terms, and it is balanced by the possibility of using the word heteronomy for a situation in which a law from outside, a strange law (*heteros hómos*) is imposed and destroys the autonomy of cultural selfproduction, the *autós hómos* the inner law of production.

Out of the relation of theonomy to heteronomy (and autonomy) it becomes obvious that the idea of a theonomous culture does not imply any imposition from outside. Theonomous culture is Spirit-determined and -directed culture, and Spirit fulfills spirit, instead of breaking it. The idea of theonomy is not anti-humanistic, but it turns the humanistic indefiniteness about the where-to into a direction which transcends every particular human aim.

Theonomy can characterize a whole culture and give a key to the interpretation of history (see below). Theonomous elements can lie in conflict with a rising heteronomy, e.g. of ecclesiastical or political provenience, and ~~under the influence of the rising heteronomy~~ ~~theonomous elements~~ can be defeated and suppressed (as in the late middle ages). They can lie in conflict with a ^{ious} ~~victorious~~ autonomy, e.g. of rationalistic or nationalistic provenience, and can be pushed into the underground of a culture (as in the 18th and

19th centuries). they may be able to produce a balance between heteronomous and autonomous trends (as in the 12th and 13th centuries). But theonomy can never be completely victorious, as it never can be completely removed. Its victory is always fragmentary because of the existential estrangement underlying human history; and its defeat is always limited by the fact that human nature is essentially theonomous, including man's relatedness to the ultimate in all his acts of self-production.

It is difficult to give general characteristics of a theonomous culture besides its particular functions. But one may point to the following qualities of theonomy which are derived from its very nature. First of all, the style, the overall form of theonomous works of cultural selfproduction, expresses the ultimacy of meaning even in the most limited bearers of meaning -- a painted flower, a family habit, a technical tool, a form of social intercourse, the vision of an historical figure, an *epistemological* theory, a political document, etc. None of these things is unconsecrated in a theonomous situation, consecrated perhaps by a church, but certainly consecrated in the way it is experienced even without external consecration.

In making such statements one should be aware of the fact that the image of theonomy one develops is never independent of a concrete historical situation which is seen as a symbol of a theonomous culture. Much of the enthusiasm of the Romantics for the middle ages is rooted in this transformation of parts of the past into symbols of theonomy. The Romantics, of course, were wrong in the moment in which they understood a theonomous situation not symbolically but empirically. Then their historically untenable and almost ridiculous glorification of some periods of the past started. But if the past is taken as the model of a future (theonomy) it is taken symbolically and not empirically.

The first quality of a theonomous culture is that it communicates the experience of holiness, of something ultimate in being and meaning, in all its productions.

The second quality is the unbroken affirmation of the autonomous forms of the productive process. Theonomy would be broken in the moment in which a valid logical conclusion would be rejected in the name of the ultimate to which theonomy points; and the same is true in all other activities of cultural productivity: There is no theonomy where a valid demand of justice is rejected in the name of the holy or where a valid act of personal selfdetermination is prevented by a sacred tradition, or where a new style of artistic productivity is suppressed in the name of assumedly eternal forms of expressiveness. Theonomy is distorted into heteronomy in all these examples; the element of autonomy in it is broken, the freedom which characterizes the human spirit as well as the divine Spirit is repressed. And then it may happen that autonomy breaks through the suppressive forces of heteronomy and throws away not only heteronomy but also theonomy.

This situation leads to the third characteristic of theonomy, namely its permanent struggle against both and independent heteronomy and an independent autonomy. Theonomy is prior to both of them; they are elements within it, but theonomy, at the same time, is posterior to both of them; they tend to be reunited in the theonomy from which they come. Theonomy is both, preceding and following the contrasting elements it contains; The process in which this happens can be described in the following way: the original theonomous union is left behind by the rise of autonomous trends which necessarily lead to a reaction of the heteronomous element. Without the liberation of autonomy from the bondage to an "archaic," mythologically founded theonomy, the

culture could not develop its potentialities. Only after their liberation from the uniting myth and the theonomous state of consciousness, philosophy and the sciences, poetry and the other arts could appear. But if they reach their independence, they lose their transcendent foundation, which ^{gave} have them depth, unity, ultimate meaning. And, therefore, the reaction of heteronomy starts: the experience of the ultimate, as expressed in the religious tradition reacts against the products of an unbound autonomy. This reaction easily appears as a simple negation of autonomous creativity, and as an attempt to suppress the justified demands of truth, expressiveness, humanity and justice. But this is not the whole story. In the questionable form of heteronomous reactions against cultural autonomy a justified warning against the loss of being and meaning in it is expressed. If e.g. a scientific theory with a high degree of probability is rejected in the name of a religiously consecrated tradition one must find out precisely what is rejected. If it is the theory itself, a heteronomous attack on the idea of truth takes place and has to be resisted in the power of the Spirit. If, however, it is an underlying metaphysical -- and ultimately religious -- assumption which is attacked in the name of religion, the situation has ceased to be a conflict between heteronomy and autonomy and it has become a confrontation of two ultimates which may lead to a conflict between religious attitudes but not a conflict between autonomy and heteronomy.

The permanent struggle between autonomous independence and heteronomous reaction leads to the quest for a new theonomy, in particular situations and in the depth of the cultural consciousness generally. This quest is answered by the impact of the Spiritual Presence on culture. Wherever this impact is effective, theonomy is created. And wherever there is theonomy, traces of the impact of the Spiritual Presence are visible.

3. Theonomous manifestations of the Spiritual Presence

a. Theonomy, truth and expressiveness

The Spiritual Presence drives towards the conquest of the ambiguities of culture by creating theonomous forms in the different realms of the cultural selfproduction of life. In order to show these forms I have to refer to the enumeration of cultural ambiguities, given before, and to indicate what happens to them under the impact of the Spiritual Presence. But this must be preceded by a discussion of the basic ambiguity which has appeared, more or less obviously, in all cultural functions, the cleavage of subject and object, and of the way in which it is conquered under the impact of the Spiritual Presence. Is there a general theonomous answer to the question of subject against object? Philosophers, mystics, lovers, seekers for intoxication, even for death, have tried to conquer this cleavage. In some of these attempts the Spiritual Presence is manifest; in others the ^{desperate} ~~despaired~~ and often demonic desire to escape the cleavage by escaping reality is visible. Psychology has become aware of this problem: the unconscious desire to return to the mother's womb or to the ~~devouring~~ womb of nature or to the protective womb of contemporary society, are expressions of the will to dissolve one's subjectivity into something trans-subjective, which is not objective (otherwise it would reinstate the subject), but lies beyond subjectivity and objectivity. The most pertinent answers have been given by two somehow related phenomena: Mysticism and eros. Mysticism answers with the description of a state of mind in which the "universe of discourse" has disappeared, but the experiencing self is still aware of this disappearance. Only in eternal fulfillment the subject

(and consequently the object) disappears completely. Historical man can only anticipate in a fragmentary way the ultimate fulfillment in which subject ceases to be subject, and seemingly ceases to be object.

A similar phenomenon is human love. The separation of the lover and beloved is the most conspicuous and painful expression of the subject-object cleavage of finitude. The subject of love never is able to penetrate fully into the object of love and love remains unfulfilled; and necessarily so, for if it ever were fulfilled it would eliminate the lover as well as the loved; this paradox shows the human situation and with it the question to which theonomy, as the creation of the Spiritual Presence, gives the answer.

The subject-object-cleavage underlies language. Our enumeration of its ambiguities as poverty in richness, particularity in universality, enabling and preventing communication, being open to expression and to the distortion of expression, etc. can be summed up in the ambiguous situation that no language is possible without the subject-object cleavage, and that language is continuously brought to self-defeat by this very cleavage. In theonomy language is fragmentarily liberated from the bondage to the subject-object ~~scheme~~ scheme. It reaches moments in which it becomes a bearer of the Spirit expressing the union of him who speaks with that of which is spoken in an act of linguistic selftranscendence. The word which bears the Spirit does ~~not~~ grip an object opposite to the speaking subject, but it witnesses to the sublimity of life beyond subject and object. It witnesses, it expresses, it gives voice to what transcends the ~~subject-object~~ subject-object structure. One of the ways in which this happens is the creation of the symbol. While the ordinary symbol is open to an

interpretation which throws it back into the subject-object scheme, the Spirit-created symbol overcomes this possibility and with it the ambiguities of language. Here we are at the point where the term Word of God receives its final justification and characterisation. Word of God is the Spirit-determined human word. As such it is not bound to a particular revelatory event, Christian or non-Christian, it is not bound to religion in the narrower sense of the term, it is not tied up with a special content or a special form. It appears wherever the Spiritual Presence imposes itself on an individual or a group. Language, under such impact, is beyond poverty and abundance. A few words become great words! This is the ever-repeated experience of mankind with the holy literature of a particular religion or of a theonomous culture. But the experience trespasses the "Holy Scriptures" of a particular religion. In all literature and every use of language the Spiritual Presence can grasp him who speaks and elevate his words to the state of bearers of the Spirit, conquering the ambiguity of poverty and abundance. In the same way it conquers the ambiguities of particularity and universality. Every language is particular because it expresses a particular encounter with reality, but the language which is bearer of the Spirit is at the same time universal because it transcends the particular encounter which it expresses in the direction of what is universal, the Logos, the criterion of every particular logos. The Spiritual Presence conquers also the ambiguity of the indefiniteness of language. Indefiniteness is unavoidable in every ordinary speech because of the infinite distance between the language-forming subject (collective or individual) and the inexhaustible object (every object) it tries to grasp. The

word, determined by the Spiritual Presence, does not try to grasp an ever escaping object, but it expresses a union between the inexhaustible subject and the inexhaustible object in a symbol which is by its very nature indefinite and definite at the same time. It leaves the potentialities of both sides of the symbol-producing encounter open -- it is indefinite in this sense, but it excludes other symbols (and any ~~xxx~~ arbitrariness of symbolism) because of the unique character of the encounter. One more example of the power of the Spiritual Presence to conquer the ambiguities of language may be given: the ambiguity of its communicative and anticomunicative possibilities. Since language cannot penetrate to the very center of the other self it is always a mixture of revealing and hiding; and out of the quality of hiding the possibilities of intentionally hiding, of lie, deception, distortion, emptying of language, follows. The Spirit-determined word reaches the center of the other one, but not in terms of definitions or circumscriptions of finite objects or finite subjectivity (e.g. emotions), but it reaches the center of the other one by uniting the center of the speaker and the listener in the transcendent unity. Where there is Spirit, there estrangement in terms of language is overcome/ -- as the symbolic story of Pentecost tells. And if it is overcome the possibility of bending the language against its natural meaning is also overcome. In all these respects one could say that the ambiguities of the human word are conquered by that human word which becomes divine Word.

The divine Spirit overcoming the ambiguities of cognition, must conquer the cleavage between subject and object even more drastically than in the case of language. The cleavage appears e.g. in the fact that every cognitive act must use abstract concepts, thus disregarding the concreteness of the situation, that it must give a partial answer,

although "the truth is the whole" (Hegel), and that it must use patterns of conceptualisation and argumentation which fit only the realm of objects and their relation to each other. This necessity cannot be dismissed on the level of finite relations; so the question arises whether there are other relations in which the wholeness of the truth can be reached and the "demonry of abstraction" can be overcome. It cannot be done in the dialectical way of Hegel who claimed to have the whole by combining all parts in a consistent system. In doing so he became, in a conspicuous way, the victim of the ambiguities of abstraction (without reaching the totality he aspired). The divine Spirit, // reaches both the totality and the concrete, not by avoiding universals -- otherwise no cognitive fact would be possible -- but by using them as vehicles only for the elevation of the partial and concrete to the eternal in which totality as well as uniqueness are rooted. Religious knowledge is knowledge of something particular in the light of the eternal and of the eternal in the light of something particular. In this kind of knowledge the ambiguities of subjectivity as well as objectivity are overcome; it is a selftranscending cognition which comes out of the center of the totality and ~~in~~ leads back to it. The impact of the Spiritual Presence is also manifest in the method of theonomous cognition. Within the structure of subject-object-separation observation and conclusion are the way in which the subject tries to grasp the object, remaining always strange to it and never able to be assured about its success. To the degree in which the subject-object structure is overcome, observation is replaced by participation (which includes observation) and conclusion is replaced by insight (which includes conclusions). Such insight on the basis of participation is not a method which can be used at will, but it is a state of being elevated to what we have called the transcendent unity. Such Spirit-

determined cognition is "Revelation", just as a Spirit-determined language is "Word of God." And as "Word of God" is not restricted to the Holy Scriptures, so "Revelation" is not restricted to the revelatory experiences on which all actual religions are based. The acknowledgment of this situation lies behind the assertion of many theologians of the classical tradition, Catholics and Protestants, that in the wisdom of some non-Christian wise men the divine Wisdom, the Logos was present; and the presence of the Logos meant for them -- as for us -- Spiritual Presence. Wisdom can be distinguished from ordinary knowledge (sapientia from scientia) by the character of Wisdom to manifest itself beyond the cleavage of subject and object. The Biblical imagery describing Wisdom and Logos being "with" God and "with" men, makes this point quite obvious. Theonomous knowledge is Spirit-determined Wisdom. But as the Spirit determined language of theonomy does not remove the language which is determined by the cleavage between subject and object, so Spirit-determined cognition does not contradict the knowledge which is gained within the subject-object-structure of encountering reality. Theonomy never contradicts autonomously produced knowledge, but it contradicts a knowledge which claims to be autonomous but is actually the result of a distorted theonomy.

The aesthetic function of man's cultural selfproduction shows the same problem as language and cognition: in seeking for expressive-^(do)ness in its creations it hits the question, what/the arts express, the subject or the object. [But before seeking for a theonomous answer to this question, another one arises, the relation of man as self-integrating personality to the whole realm of aesthetic expression, the problem of aestheticism. It is, like the preceding question,

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rooted in the subject-object structure of finite being. The subject
 can transform any object into "nothing (more) than an object" by using
 it for itself, instead of trying to enter it for reunion of the separated.
 The aesthetic function -- whether preartistic or artistic -- produces
 images which are objects of aesthetic enjoyment. The enjoyment is
 based on the expressive power of an aesthetic product even if the
 subject-matter expressed is ugly or terrifying. The enjoyment of
 aesthetically produced images, whether preartistic or artistic, is
 in agreement with the productivity of the spirit. But aestheticism,
 while accepting the enjoyment, withdraws from participation. The
 impact of the Spiritual Presence makes aestheticism impossible,
 because it unites subject and object. Obviously we must answer;
 neither the one nor the other. Subject and object must be united in
 a theonomous creation of the Spiritual Presence in the aesthetic
 function. This quest has bearing on the valuation of the different
 artistic styles. In each of them the relation of subject and object
 is different. So the question arises whether there is a style which
 is more theonomous than others, or which is theonomous over against
 others. It is very difficult to make such a statement, but it must be
 made. An analogy from the cognitive function is the question which
 usually is asked in the form whether a philosophy (e.g. the Platonic,
 the Aristotelian, the Stoic, the Kantian) has more theonomous potential-
 ity than the others. This question must be answered and always has
 been answered by the actual work of the theologians, who used the one
 or the other of those philosophies in the conviction that it is most
 adequate to the human situation and most able to produce a theology.
 But it seems to me impossible to do it in terms of an enumeration of

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styles. Not styles but stylistic elements can be distinguished in relation to the question of theonomy. This is obvious, considering the fact that no concrete style can be imitated as long as there is the will to original artistic expression. One can stand within a stylistic tradition, but one cannot change from one tradition to another at will. (This is the same situation as it exists in relation to theonomous philosophy. No philosophical system can be repeated by an independently producing philosopher. But everyone takes over elements from predecessors; and there are certainly elements which have more theonomous potentialities than others. But for the search for truth it is decisive that under the principle of autonomy, all potentialities of man's cognitive encounter with reality are developed.)

With respect to stylistic elements (which reappear in all historical styles) one can distinguish the realistic, the idealistic and the expressionistic element. Each of them appears in every style, but one of the elements is normally predominant. From the point of view of theonomy one can say the expressionistic element is most able to express the selftranscendence of life in the vertical line. It breaks through the surface of the horizontal movement and it can show the Spiritual Presence in symbols of broken finitude. This is the reason why most of the great religious art in all periods was determined by the expressionist element in its stylistic expression. When the naturalistic and idealistic elements are predominant, the finite is either accepted in its finitude (though not copied) or it is seen ⁱⁿ ~~xxx~~ its essential potentialities but not in their existential disruption and salvation. Naturalism, if predominant (as) a style, produces the element of acceptance, idealism the element of anticipation, expressionism the element of break-through into the vertical. It is the genuinely theonomous element.

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b. Theonomy, purpose and humanity. *one line*

The basic ambiguity of subject and object expresses itself in relation to the technical activity of man in the conflicts caused by the unlimited possibilities of the technical progress and the limits of his finitude in adapting himself to the results of his own productivity. The ambiguity of subject and object expresses itself also on the productions of means for ends, which themselves become means without an ultimate end, and it expresses itself in the technical transformation of parts of nature into things which are only things, namely technical objects. If one asks what theonomy could mean in relation to these ambiguities, or more precisely, how the split between subject and object can be overcome in this realm of complete objectivation, the answer can only be: by producing objects which can receive subjective qualities; by determining all means towards an ultimate end, and by ^{so} doing limiting man's unlimited freedom to go beyond the given. Under the impact of the Spiritual Presence even the technical processes can be theonomous and the split between the subject and the object of technical activity can be overcome. For the Spirit no thing is only a thing. It is a bearer of form and meaning and, therefore, a possible object of "eros." This is true even of the tools from the most primitive hammer to the most refined computer. As in the earliest periods in which they were bearers of fetish-powers, so they can be considered and artistically valuated today as new embodiments of the power of being itself. This "eros" towards the technical "Gestalt" is a way in which a theonomous relation to technology can be achieved. One can observe such eros in the relation of children and adults to technical "Gestalten" like

ships, cars, planes, furnitures, impressive machines, factory buildings, etc. If the eros to these objects is not spoiled by competitive or mercenary interests, it has a theonomous character. The technical object -- the only complete "thing" within the universe is not in essential conflict with theonomy. But it is a strong factor in causing the ambiguities of culture and needs sublimation by eros and art.

The second problem which demands a theonomous solution is the indetermined freedom of producing means for ends which become means again, and so on, without limit. Theonomous culture includes technical selflimitation. Possibilities are not only benefits they are also temptations. The desire to actualize them can lead to emptiness and to destruction. Both consequences are presently visible.

The first one has been seen and denounced for a long time. It is the business-and advertisement-supported drives towards the production of what is called the "gadget." Not the gadget itself is the evil, but the gearing of a whole economy towards it and the repression of the question of an ultimate end of all production of technical goods. Under the impact of the Spiritual Presence this question is set free and may revolutionize the attitude towards technical possibilities in such a way that the actual production will be changed. This, of course, cannot be done from outside by ecclesiastical or quasi-religious political authorities, limiting the freedom of following up technical possibilities; it can only be done by influencing the attitude of those for whom the production is done -- as the advertisers well know. The Divine Spirit cutting out of the vertical direction into the unlimited running ahead in the horizontal line drives towards

a technical production which is subjected to the ultimate end of all life-processes, eternal life.

Even more difficult is the problem/ caused by the unlimited possibilities of technical production, if the consequences are almost inescapably destructive. These consequences have become visible since the second world war and have produced strong emotional and moral reactions in most people, above all in those who are mainly responsible for the technical "structures of destruction," the atomic weapons, which, according to the nature of the demonic, cannot be rejected and cannot be accepted. Therefore the reaction of these men as well as of the whole population to the demonic character implied in the grandiose technical possibilities of the atomic discoveries, is split. Under the impact of the Spiritual Presence the destructive side of that human possibility will be "banned" (the germ of the book of "Revelations" for the preliminary conquest of the demonic). This "ban" again is not a matter of authoritarian restriction of the technical possibilities. But it is a change in attitude, a change in the will to produce things which are in their very nature ambiguous and possibly structures of destruction. Without the Spiritual Presence no solution is imaginable, because on the horizontal level the ambiguity of production and destruction cannot be conquered, not even fragmentarily. In realizing this, one must consider that the Spiritual Presence is not bound to the religious realm (in the narrower sense of religion), but that it can be effective through outspoken foes of religion and Christianity.

From the discussion of the technical function of culture and its ambiguities, we turned to the personal (and communal) function, and the ambiguities of self-determination, other-determination, and personal participation. In all three cases it is split between subject and object, which, as in all cultural functions, is the necessary condition as well

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as the unescapable cause of ambiguities. The ambiguity of self-determination is rooted in the fact that the self as subject and the self as object are split and that the self as subject tries to determine the self as object in a direction from which the self as subject is estranged itself. The "good will" is only ambiguously good just because it is not united with the self as object which it is supposed to direct. No centered self under the conditions of existence is fully identical with itself. The Spiritual Presence, whenever it takes hold of a centered person, re-establishes his identity, unambiguously though fragmentarily. The "search for identity" which is a genuine problem of the present generation is actually the search for the Spiritual Presence, because the split of the self into a controlling subject and a controlled object can be overcome only from the vertical direction, out of which reunion is given and not commanded. The self which has found his identity is the self of him who is "accepted" as a unity in spite of his disunity.

The split between subject and object also produces the ambiguities of educating and guiding another person. In both activities it is necessary though impossible to find a way between selfrestriction and selfimposition on the side of the educator or guide. Complete selfrestriction, as exemplified in some types of progressive schools, leads to complete ineffectiveness. The object is not asked to ^{unite} ~~unite~~ with the subject in a common content, but he is left alone -- object to himself and to the ambiguities discussed before. And the subject, instead of educating or guiding, remains an irrelevant observer. The opposite attitude removes the object of education and guidance by transforming him into an object without subjectivity, therefore unable

to be educated to his own fulfillment or guided towards his ultimate aim. He can only be managed by indoctrination, commands, tricks, "brain-washing," etc., in extreme cases, as concentration camps, by methods of dehumanisation which deprive him of his subjectivity by depriving him of the biological and psychological conditions of existing as a person. They transform him into a perfect example of the principle of conditioned reflexes. The Spirit liberates both from mere subjectivity and from mere objectivity. Under the impact of the Spiritual Presence the educational impact creates theonomy in the personal development, a direction towards the ultimate which gives independence of external influence, without producing internal chaos. It belongs to the very nature of the Spirit, that it unites freedom and norm, the divine ground and the divine form. If the educational or guiding communion between person and person is raised beyond itself by the Spiritual Presence, the "third" above subject and object makes educating and guiding possible. The split between a subject and an object in both relations is fragmentarily conquered and humanity fragmentarily reached.

This is also the solution of other encounters between person and person and the ambiguities following from their mutual estrangement. The other one is the stranger, who, however, is stranger only in disguise. Actually he is an estranged part of oneself. Therefore one's own humanity can be realized only in reunion with him -- a reunion which is also decisive for the realization of his humanity. In the horizontal line this leads to two possible but equally ambiguous solutions: the attempt to overcome the split between the subject and object in a person-to-person encounter (whereby each of the

persons is both, subject and object) can be attempted in two ways, by surrendering oneself to the other one or by taking the other one into oneself. Both ways are continuously tried, in many degrees of predominance of the one or the other element and both ways are failures because they destroy what they want to unite, the persons. Again it is the vertical dimension out of which the answer comes: both sides in the encounter belong to what transcends them both, the Spiritual Presence. Neither surrender nor subjection are adequate means of reaching the other one. He cannot be reached directly at all. He can be reached only through that which elevates him above the inclusion of his selfrelatedness. Sartre's statements about the mutual objectivation of human beings in all of their encounters cannot be refuted except in the vertical dimension. Only through the impact of the Spiritual Presence the shell of selfseclusion from everyone who may break into it is pierced. The stranger who is an estranged part of oneself has ceased to be a stranger if he is experienced as coming from the same ground from which oneself comes. Theonomy saves humanity in every human encounter.

c. Theonomy, power and justice *one line*

In the communal realm too the gap between subject and object leads to a large amount of ambiguities. We have referred to some of them, and we must now show what happens to them under the impact of the Spiritual Presence. Where there is Spirit there they are conquered, though fragmentarily. The first problem, following from the establishment of any kind of community, is its exclusiveness, which corresponds to the limitation of its inclusiveness. As every friendship excludes the innumerable others with whom there is no friendship, so every tribe, class, town, nation, civilization excludes all those who do not belong to it. The justice of social cohesion implies the injustice of social rejection. Under the impact of the Spiritual Presence two things happen in which the injustice within communal justice is fragmentarily conquered: the churches, insofar as they represent the Spiritual Community, are transformed out of religious communities with demonic exclusiveness into a holy community with universal inclusiveness without losing their identity. The indirect effect this has on the secular communities is the one side of the impact of the Spiritual Presence ^{the} in/communal realm. The other is the direct effect the Spirit has on the understanding and actualising of the idea of justice. The ambiguity of cohesion and rejection is conquered by the creation of more embracing unities in which those who are rejected by the unavoidable exclusiveness of any concrete group are included in a larger group -- into mankind as the largest group. On this basis the family exclusiveness is fragmentarily overcome by friendship inclusiveness, and the friendship rejection by acceptance in local communities, and the class exclusiveness by national inclusiveness, etc. This is, of course, a continuous struggle of the Spiritual Presence, not only against exclusiveness but also against an inclusiveness which disintegrates

genuine community and deprives it of its identity (as e.g. in some expression of mass society.)

This example leads immediately to another of the ambiguities of justice, that of inequality. ~~It~~ Justice implies equality; but equality of what is essentially unequal is as much injustice as inequality of what is essentially equal. Under the impact of the Spiritual Presence (which is the same as saying: determined by faith and love), the ultimate equality of everyone who is called to the Spiritual Community is united with the preliminary inequality which is rooted in the self-actualisation of the individual as individual. Everyone has his own destiny, based partly on the given conditions of his existence, partly on his freedom to react in a centered way to the situation and the different elements in it, as provided by his destiny. The ultimate equality, however, cannot be separated from the existential inequality; the latter is under a continuous Spiritual judgement, because it tends to produce social situations in which the ultimate equality becomes invisible and ineffective. Although it was more under the influence of Stoic philosophy than under the influence of the Christian churches, that the injustice of slavery was reduced in its dehumanizing power, it was and is the Spiritual Presence which did so through the philosophers of Stoic provenance. But here also the struggle of the Spirit against the ambiguities of praseis is not only directed towards communal inequality but also towards forms of communal equality in which essential inequality is disregard(ed), e.g. in the principle of equal education in a mass society. Such education is injustice against those whose charisma is their ability to break through the conformity of an equalizing culture. The Spiritual Presence affirms with the affirmation of the ultimate equality of all men the polarity of relative equality and relative inequality in the actual communal life. The theonomous

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solution of the ambiguities of equality produces to the degrees in which genuine theonomy is created unambiguous, though fragmentary.

Most conspicuous amongst the ambiguities of community is that of leadership and power. It also shows most obviously the subject-object split as the source of the ambiguities. Because of the lack of a physiological centeredness as we have it in the individual person, in the community, centeredness, as far as it is possible at all, must be created by a ruling group which itself is represented by an individual ruler. In the individual ruler psychosomatic centeredness embodies communal centeredness. He represents the center; but he is not the center in the way in which his own self is the center of his whole being. The ambiguities of justice which follow from this ambiguity of communal centeredness are rooted in the unavoidable fact that the ruler and the ruling group actualize their own power of being when they actualize the power of being of the whole community they represent. Tyranny which pervades all systems of power, even the most liberal ones, is the one consequence of this highly ambiguous structure of social power. The other consequence, resulting from opposition against the implications of power, is a powerless liberalism or anarchism, which usually turns soon into a conscious and unrestricted tyranny. Under the impact of the Spiritual Presence the ruling group (including the ruler) are able to sacrifice partly their subjectivity by becoming objects of their own rule with all the other objects outside the ruling group, and to returning the sacrificed part of their subjectivity to the ruled ones. This partial sacrifice of the subjectivity of the rulers and this partial elevation of the ruled to subjectivity is the meaning of the "democratic" idea. It is not identical with any particular democratic constitution which attempts to

actualize the democratic principle. This principle is an element in the Spiritual Community and its justice. It is present even in aristocratic and monarchic constitutions/ -- while it may be greatly distorted in historical democracies. Wherever it is fragmentarily actual the Spiritual Presence is at work -- through or against the churches, or besides the directly religious life.

Justice in communal life is, above all, the justice of the law, law in the sense of a power-supported legal system. Its ambiguities are twofold: the ambiguity of the establishment of the law and the ambiguity of the execution of the law. The first one is partly identical with the ambiguity of leadership. Legal power, exercised by the ruling group (and the individual ruler) is first legislative power. The justice of a system of laws is inseparably tied up to the justice, conceived by the ruling group; and this justice expresses both, principles of right and wrong and principles in which the ruling group affirms and sustains and defends its own power. The spirit of a law unites inseparably the spirit of justice with the spirit of the powers in control, and this means, its justice implies injustice. Under the impact of the Spiritual Presence the law can receive a theonomous quality as far as the Spirit is effective. It can represent justice unambiguously though fragmentarily, in symbolic language, it can become justice of the Spiritual Community. This does not mean that it can become a national system of justice above the life of any communal group, as some Neo-Kantian philosophers of law have tried to develop. There is no such a thing, because the multidimensional unity of life does not admit a function of the spirit, in which the preceding dimensions are not effectively present. The spirit of the — law necessarily is not only the spirit of justice, but also the spirit

of a communal group. There is no justice which is not someone's justice -- not the justice of an individual but of a society. The Spiritual Presence does not suppress the vital basis of the law but it removes its injustices fighting ~~against~~ the ideologies by which they are to be justified. This fight has sometimes been done through the voice of the churches as images of the Spiritual Community partly in a direct way by the creation of prophetic movements within the secular realm itself. Theonomous legislature is the work of the Spiritual Presence through the medium of prophetic selfcriticism in those who are responsible for it. Such ^(a) statement is not "idealistic" in the negative sense of the word, as long as the "realistic" statement is maintained that the Spirit works indirectly through all dimensions of life though directly only through the dimensions of man's spirit.

The other ambiguity of the legal form of communal life is the ambiguity of the execution of the law. Here two considerations are needed, the one related to the fact that the execution of the law is dependent on the power of those who render judgments and who are, in doing so dependent, like the law-givers, dependent on their own total being in all its dimensions. Each of their judgments expresses not only the meaning of the law, and not only its spirit, but also the spirit of the judge, including all the dimensions which belong to him as a person. One of the most important functions of the Old Testament prophet was to ask the judges to exercise justice against their class interest and against their changing moods. The dignity with which the office and the functions of the judge are vested are reminders of the theonomous origin and theonomous ideal in the execution of the law.

There is, however, another ambiguity of the legal form of communal

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life which is rooted in the very nature of the law, to be abstract and unable to hit fully any concrete case in which it is applied.

History has shown that it is not an improvement, but a worsening of the situation, if new, more concrete laws are added to the more general laws. They are equally unable to meet a situation, except the one which has caused their establishment. Between the abstract law and the concrete situation lies the wisdom of the judge, and this wisdom can be theonomously inspired. As far as this is the case the demand coming from the particular case is perceived and obeyed. The law in its abstract majesty does not overrule the individual differences nor does it deprive itself of its general validity, if it acknowledges them.

The last remarks have prepared the transition to what underlies directly justice and humanity and indirectly all cultural functions, ¹ morality. To the impact of the Spiritual Presence on morality we must now turn.

C. The Spiritual Presence and the Ambiguities of Morality

1. Religion and morality in the light of the Spiritual Presence: theonomous morality.

Under the conditions of existence the essential unity between Morality, culture and religion is destroyed, and in the processes of life only an ambiguous version of them takes place. However, under the impact of the divine Spirit, an unambiguous, though fragmentary reunion is possible. The Spiritual Presence creates a theonomous culture and it creates a theonomous morality. Theonomous is, in a paradoxical phrase, "transcultural culture," and "transmoral morality." Religion, the selftranscendence of life under the dimension of spirit, gives selftranscendence to both the selfproduction and the selfintegration of life under the dimension of spirit. We have discussed the relation of religion and culture in the light of the Spiritual Presence; we now must discuss the relation of religion and morality under the same aspect.

The question of the relation of religion and morality can be discussed in terms of the relation of philosophical and theological ethics. This duality is analogue to the duality of autonomous and Christian philosophy, it is actually a part of the latter, embracing duality. We have already rejected the idea of a Christian philosophy, which inescapably would betray the honesty of seeking by determining before inquiry which results must be reached. This refers to all parts of the philosophical enterprise, including ethics. If the phrase means what it says, theological ethics are consciously prejudiced ethics. This, however, is not true of theonomous ethics as it is not true of a theonomous philosophy. Theonomous^φ is a philosophy which is

free from external interferences and in which, in the actual process of thought, under the impact of the Spiritual Presence, is effective. Theonomous^{ethics} is an ethics in which the ethical principles and processes are described in the light of the Spiritual Presence. Theonomous ethics are a section of theonomous philosophy but not of theology. Theological ethics as an independent theological discipline must be rejected, although every theological statement has an ethical implication (as it has an ontological implication). If theological ethics (or philosophy of religion) are treated academically in separate courses, this is a matter of expediency but it should never become a matter of principle. Otherwise an intolerable dualism between philosophical and theological ethics is set up, leading logically to the schizophrenic position of "double truth." One would affirm in the one course of study the autonomy of practical reason in the Kantian or Humian sense of the word, and one would affirm in the other course of study the heteronomy of revelatory divine commandments, to be found in Biblical and ecclesiastical documents. On the basis of the distinction between religion in the larger and the narrower sense of the word, we can establish one course of study in ethics which analyzes the nature of the moral function of the human spirit and judges the changing contents in the light of this analysis. Within the analysis the unconditional character of the moral imperative and with it the theonomous quality of ethics may be affirmed or denied. But both affirmation and negation remain in the arena of philosophical controversies and are not decided by an external, ecclesiastical or political authority. The theologian enters these controversies as a philosophical ethicist, whose eyes are opened by the ultimate concern that has taken hold of him, but his arguments have (or have not) the same experiential basis and the same

rational cogency which the arguments of those who ~~denied~~ deny the unconditional character of the moral imperative claim to have. The teacher of ethics is a philosopher, whether his ethics are theonomous or not. He is a philosopher, even if he is a theologian and his ultimate concern is dependent on the subject matter of his theological work, e.g. the Christian message. But as an ethicist he does not bring his theological assertions into the arguments about the nature of the moral imperative.

One may ask whether such a combination of ultimate concern and detached arguing is possible, and one may answer that, empirically speaking, it is impossible, because the theonomous quality of an ethics is always concrete and therefore dependent on concrete traditions, the Jewish, the Christian, the Greek, the Buddhist. And then one would draw the conclusion that theonomy must be concrete and, therefore, (in) conflict with the autonomy of ethical research. But this argument disregards the fact even the seemingly autonomous research in philosophy generally and ethics especially is dependent on a tradition, which expresses, at least indirectly and unconsciously an ultimate concern. Autonomous ethics can be autonomous only with respect to scholarly method, but not with respect to its religious substance. With respect to the latter there is a theonomous element in all of them, however hidden, however secularized, however distorted. Theonomous ethics in the full sense of the word are, therefore, ethics in which, under the impact of the Spiritual Presence, the religious substance, the experience of an ultimate concern, is consciously expressed within the process of arguing and not through the attempt to determine it. Intentional theonomy is actual heteronomy and must be rejected by ethical research. Actual theonomy, consciously expressed

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(as in Kant's doctrine of the categorical imperative) is autonomous ethics under the Spiritual Presence.

In relation to the Biblical and ecclesiastical ethical material this means that it cannot be taken over and systematized as "theological ethics," based on revelatory "information" about ethical problems. Revelation is not information, and certainly not information about ethical rules or norms. The whole ethical material, e.g. of the Old and New Testament is open to ethical criticism and derivation from the ultimate meaning of the moral act in theonomous *view*. The Spirit does not produce new and more refined "letters," namely commandments. But the Spirit judges all commandments in the light of the ultimate in being and meaning, the divine Logos.

The function of theonomous ethics is to describe the dynamics and principles of theonomous morality, of the moral act of constituting the centered self. We distinguish the dynamics, through which the moral act is performed from the principles which are effective in the moral act. The first consideration answers the questions discussed before as the ambiguities of personal selfintegration and summed up as the ambiguities of sacrifice. The second consideration answers the questions, discussed before as the ambiguities of the law, of the moral imperatives, the moral norms, the moral motives. To these two groups of problems we now turn, to give answers in the light of the Spiritual Presence.

2. The Spiritual Presence and the ambiguities of personal selfintegration.

In our description of the ambiguities of the integration of the moral personality, we pointed to the polarity of selfidentity and selfalteration and the loss of a centered self either in an empty selfidentity or in a chaotic selfalteration. The problems implied in this polarity led us to the concept of sacrifice and its ambiguities. The continuous alternative, to sacrifice either the actual for the possible or the possible for the actual, appeared as an outstanding example of the ambiguities of selfintegration. The ever-returning questions are: How many contents of the encountered world can I take into the unity of my personal center without disrupting it? And conversely: How many contents of the encountered world must I take into the unity of my personal center in order to avoid an empty selfidentity? A similar question is: Into how many directions can I push beyond a given state of my being without losing any directedness of the life process? And conversely: Into how many directions must I try to encounter reality in order to avoid a narrowing down of my life process to monolithic poverty? And the basic question is: How many potentialities, given to ~~me~~ by being man and beyond this by being this particular man, can I actualize without not actualizing anything seriously? And conversely: How many of my potentialities must I actualize in order to avoid the state of mutilated humanity? These questions, of course, are not asked in abstracto, but always in the concrete form which says: Shall I sacrifice this potential for this real or this real for this potential?

Under the impact of the Spiritual Presence the alternative is overcome, though fragmentarily. The Spirit takes the personal center into the universal center, the transcendent unity which makes faith and love possible. If taken into the transcendent unity, the personal center is superior to encounters with reality on the temporal plain, because the transcendent unity contains the contents of all possible encounters. It contains them beyond potentiality and actuality, because the transcendent unity is the unity of the divine life. In the "communion of the Holy Spirit" the essential being of the person is liberated from the contingencies of freedom and destiny under the conditions of existence. The acceptance of this liberation is the all inclusive sacrifice which is, at the same time, the all inclusive fulfillment. This is the only unambiguous sacrifice a human being can make. But since it is done within the processes of life it remains fragmentary and open to distortion by the ambiguities of life.

The consequences of this consideration for the three double-questions, asked before, can be described as follows: Insofar as the personal center is established in relation to the universal center the encountered contents of finite reality are judged in their significance for expressing the essential being of the person, before they are ^{allowed} admitted to enter or prevented from entering the unity of the centered self. It is the element of Wisdom in the Spirit which makes such judgment possible. (comp. the judging function of the Spirit in I. Cor.) It is a judgment turned towards the two directions which we have distinguished as the two poles in the selfintegration of the moral self, the direction of selfidentity and selfalteration. The Spiritual Presence maintains the identity of the self without impoverishing

the self and it drives towards the alteration of the self without disrupting it. In this way the Spirit conquers the double anxiety which precedes logically (not temporally) the transition from essence to existence, the anxiety of not actualizing one's essential being and the anxiety of losing oneself within one's selfactualization. Where there is Spirit the actual manifests the potential and the potential determines the actual. In the Spiritual Presence man's essential being appears under the conditions of existence, conquering the distortions of existence in the reality of the New Being. This statement is derived from the basic Christological assertion that in the Christ the eternal unity of God and man becomes actual under the conditions of existence without being conquered by them. Those who participate in the New Being are in an analogous way beyond the conflict of essence and existential predicament. The Spiritual Presence actualizes the essential within the existential in an unambiguous way.

The question of the amount of strange contents which can be taken into the unity of the centered self has led to an answer which refers to all three questions asked ~~before~~ before, and especially to the question of the sacrifice of the potential for the actual. But more concrete answers to the second and third of above questions are necessary. The ambiguity of the life processes with respect to their directions and aims must be conquered by an unambiguous determination of the life processes. Where Spiritual Presence is effective life is turned into the one direction which is not a direction besides others but the direction towards the ultimate within all directions. This direction does not replace the others, but it appears within them, as their ultimate end, and therefore as the criterion of the choice between them. The "saint" (he who is determined by the Spiritual

Presence) knows where to go and where not to go. He knows the way between impoverishing asceticism and disrupting "libertinism." In the life of most people the question where to go, into which directions to spread, and which direction to make predominant, is a continuous concern. They don't know/ where to go, and therefore many cease to go at all and let their life processes fall into the poverty of ^{anxious} ~~unserious~~ selfrestriction ; others go into so many directions that they cannot follow up any of them. The Spirit conquers restriction as well as disruption by preserving the unity in divergent directions, both the unity of the centered self who takes them, and the unity of the directions which reconverge after they have diverged. They reconverge in the direction of the ultimate.

With respect to the double question how many potentialities -- generally human and especially individual -- one can actualize and how many one must actualize, the answer to be given in the light of the Spiritual Presence is the following: Finitude demands the sacrifice of potentialities which can be actualized only by the sum of all individuals; and even their power of actualization is restricted by the external conditions of the human race and its finitude. In every moment of history potentialities remain unactualized because their actualization never have become a possibility. In the same way in every moment of every individual life potentialities remain unactualized because they never reached the state of possibility. But there are potentialities which are also possibilities and which, nevertheless, must be sacrificed because of human finitude. Not all productive possibilities of a person, and not all productive possibilities

of the human race have been and will be actualized. The Spiritual Presence does not change that situation; the finite can participate in the infinite, but it can not become infinite; but the Spirit can create acceptance of man's and mankind's finitude, and in doing so the Spirit can give to the sacrifice of potentialities a new meaning: It can remove the ambiguous and tragic character of the sacrifice of life possibilities, and ^{restore} ~~restitute~~ the genuine meaning of sacrifice, namely the acknowledgment of one's finitude. In every religious sacrifice finite man deprives himself of a power of being which seems to be his, but which is, as he acknowledges by the sacrifice, not his in an absolute sense; it is his only because it is given to him, and therefore it is not ultimately his, and the acknowledgment of this situation is the sacrifice. Such understanding of the sacrifice excludes the humanistic ideal of the all-rounded-personality in which every human potentiality is actualized. It is a God-man-idea, which is quite different from the God-man image, created by the Divine Spirit as the essence of the man Jesus of Nazareth. This image shows the sacrifice of all human potentialities for the sake of the one which man himself cannot actualize, the uninterrupted unity with God. But the image also shows that this sacrifice is indirectly creative in all directions, truth, expressiveness, humanity, justice, in the picture of the Christ as well as in the life of the churches. In contrast to the humanist idea of man which actualizes directly without sacrifice/ what man can be, the Spirit-determined fulfillment of man sacrifices all human potentialities, as far as they lie on the horizontal plain, to the vertical direction, and receives them back, in the limits of his finitude, from the vertical direction, the direction of the ultimate. It is the contrast between autonomous and theonomous personal fulfillment.

3. The Spiritual Presence and the ambiguities of the moral law.

7 The intention of the following consideration is a theonomous foundation of the moral law. The ambiguities of the moral law in its heteronomous and autonomous expressions have been shown before and the question of a "transmoral morality" has been asked. It has been asked in three directions: The validity of the moral imperative, the relativity of the moral contents, the power of the moral motivation. In all three directions the answer was "agape," the love which reunites centered person with centered person. If this answer is valid the moral law is both accepted and transcended. It is accepted as the expression of what man essentially or by creation is. It is transcended in its form as law, namely as that which stands against man in his existential estrangement, as commandment and threat. Love contains and transcends the law. It does voluntarily what the law commands. But now the question arises: Is not love itself a law, the all-embracing law? "Thou shalt love...." And if love itself is a law, does it not fall under the ambiguities of the law even more than any particular law? Why is it valid, what are its contents, how does it get motivating power? The possibility to sum up all laws in the law of love does not solve the problem of the law and its ambiguities. The question cannot be answered, as long as love appears as law. One has said that the commandment: "Thou shalt love...." is impossible because love, as an emotion, cannot be commanded. But this argument is not valid because the interpretation of love as an emotion is wrong. Love as commandment is impossible because man in existential estrangement is ~~unable~~ ^{incapable} of love. And since he cannot love he denies

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the unconditional validity of the moral imperative and he has no criterion to choose within the flux of ethical contents, and he has no motivation for the fulfillment of the moral law. However: love is not a law, it is a reality. It is not a matter of ought to be -- even if it is expressed in imperative form, but it is a matter of being. Theonomous morals are morals of love as creation of the Spirit.

This refers to the three problems of validity, content and motivation.

The Spiritual Presence shows the validity of the moral imperative unambiguously, just by showing its law-transcending character. The Spirit elevates the person into the transcendent unity of the divine life/ and in doing so it reunites the estranged existence of the person with his essence. And this reunion is just what the moral law commands and what makes the moral imperative unconditionally valid. The historical relativity of all ethical contents does not contradict the unconditional validity of the moral imperative itself, because all contents must, in order to be valid, confirm the reunion of man's existential with his essential being; they must express love. In this way the Kantian formalism of the moral imperative is justified and surpassed. Love unites the unconditional character of the formalized moral imperative with the conditional character of the ethical contents. Love is unconditional in its essence, conditional in its existence. It is against love to elevate any moral content, except love itself, to unconditional validity; for only love is by its very nature open for everything particular while remaining universal in its claim.

This answers already the second question arising from the ambiguities of the moral law, the question of the contents. Contents of the moral

imperative are the moral demands implied in concrete situations and contents of the moral imperative are abstract norms, derived from ethical experiences in relation to concrete situations. The ambiguity of the law, which we have described before, leads to an oscillation of man's deciding center between the lists of general laws which never reach down to a concrete situation, and the riddle of a unique case which pushes the mind back to the general laws. This oscillation makes every ethical judgment ambiguous and drives to the question of an unambiguous criterion for ethical judgments. Love, in the sense of agape, is the unambiguous criterion of all ethical judgments. It is unambiguous, but it remains as every creation of the Spiritual Presence in time and space, fragmentary. This answer implies that love overcomes the oscillation between the abstract and the concrete element in a moral situation. Love is equally near to the abstract norms as it is to the particular demands of a situation. But the relation to each of these two elements of an ethical problem is different. In relation to the abstract element, the formulated moral laws, love is effective through wisdom. It is the wisdom of the ages and their ethical experiences, (including revelatory experiences) which is expressed in the moral laws of a religion or philosophy. This origin gives the overwhelming significance to the formulated ethical norms; but it does not give them unconditional validity. Under the impact of the prophetic criticism moral laws change their meaning or are removed altogether. If they have become unable to help the ethical decision in concrete situations, they are ~~obsolete~~ obsolete and -- if preserved -- destructive. Once created by love, now they are in conflict with love. They have become "letter," and the Spirit has left them.

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The concrete situation is the continuous source of ethical experience. In itself it is *mute* -- like every fact without interpretative concepts. It needs the ethical norms in order to give voice to its meaning. But they are abstract and do not reach the situation. Only love can do that because love unites with the particular situation out of which the concrete demand grows. Love itself uses wisdom, but love transcends the wisdom of the past in the power of another of its elements, courage. It is the courage to judge the particular without subjecting it to an abstract norm, which could do justice to it. Courage implies risk, and man must take the risk to misconceive the situation, and to act ambiguously and against love -- perhaps because he acts against an ethical norm, or perhaps because he (subjects) himself to an ethical norm. To the degree in which Spirit-created love prevails in a human being, the concrete decision is unambiguous, but it never can escape the fragmentary character of finitude. Theonomous morality with respect to the moral contents is determined by Spirit-created love, it is supported by the Spirit-created wisdom of the ages, expressed in the moral laws of the nations, it is made concrete and adequate by the application of the courage of love to the unique situation.

Love is also the motivating power in theonomous morality. We have seen the ambiguities of the law demanding obedience -- even if it is the law of love. Unambiguous is love, not as law, but as grace. Theologically speaking, Spirit, love and grace are one and the same reality in different aspects. Spirit is the creative power, love is its creation, grace is the effective presence of love in man.

The term grace points to him who is made graceful and to the fact that his gracefulness is not a product of his acts of good will but that it is given to him gratuitously with merit on his side. The great ~~disappointment~~ "in spite of" is inseparable from the concept of grace. Grace is the impact of the Spiritual Presence which makes the fulfillment of the law possible -- though fragmentarily. It is the reality of that which the law commands, the reunion with one's true being, and this means the reunion with oneself, with the others and with the ground of oneself and the others. Where there is New Being, there is grace and vice versa. Autonomous or heteronomous morality is without ultimate moral motivating power. Only love or the Spiritual Presence can motivate by giving what it demands.

This is the judgment over all non-theonomous ethics. They are unavoidably ethics of the law. But the law makes for the increase of estrangement. It cannot conquer it but produces hate against itself as law. The many forms of ethics without Spiritual Presence are judged by the fact that they cannot show the power of motivation, the principle of choice in the concrete situation, the unconditional validity of the moral imperative. Love can do it; but love is not a matter of man's will. It is a creation of the Spiritual Presence, it is grace.

D. The healing power of the Spiritual Presence and the ambiguities of life generally.

1. The Spiritual Presence and the ambiguities of life generally.

All the preceding discussions concerning the Spirit are related to the functions of the human spirit: Morality, culture, religion. But the descriptions of the ambiguities of life in the dimensions which precede the appearance of the dimensions of the spirit take a large space and prepare the descriptions of the ambiguities of life under the dimension of the spirit. The question arising from this procedure is whether the Spirit has a relation to these dimensions of life as definitely as to the human spirit. In traditional terms one could ask: Has the Spiritual Presence a relationship to life generally?

The first answer we must give is: that there is no direct impact of the Spiritual Presence on life in the dimensions of the inorganic, of the organic and of selfawareness. Divine Spirit appears in the ecstasy of human spirit but not in anything which conditions the appearance of spirit. The Spiritual Presence is neither an intoxicating substance, nor a stimulus for psychological excitement, nor a miraculous physical cause. This must be emphasized in view of the many instances in the history of religion, including the Biblical literature, in which physical or psychological effects are derived from the Spirit in its quality as Divine Power, e.g. the removal of a person from one place to another "through the air," or the killing of a healthy but morally desintegrated person by mere words, or the generation of a person in the mother's womb without male participation or the knowledge of foreign languages without a process of learning.

All these effects are considered as caused by the Spiritual Presence. Obviously, if these stories are taken literally they make of the Divine Spirit a finite, though extraordinary, cause besides other causes. Spirit in this view is a kind of physical matter. Both its Spirituality and its divinity are lost. If, in Spiritualistic (Spiritistic) movements, the Spirit is described as a substance of higher power and dignity than the ordinary natural substances have, this is an abuse of the word Spirit. Even if there were "higher" natural substances than we know, they would not deserve the name Spirit; they would be "lower" than spirit in man and not under the direct impact of the Spiritual Presence. This is the first answer to the question of the relation of the Spirit to the ambiguities of life generally.

The second answer is that the multidimensional unity of life implies an indirect and limited ^{influence} influence of the Spiritual Presence on the ambiguities of life generally. If the presupposition is true that in each dimension all dimensions of life are potentially or actually present, happenings under the predominance of the one dimension must imply happenings in the other dimensions. Concretely speaking, this means that all we have said about the impact of the Spiritual Presence on man's spirit and its three basic functions implies changes in the whole of dimensions which constitute man's being and condition the appearance of spirit in him. The impact, e.g. of the Spiritual Presence on the creation of theonomous morality implies effects on the psychological self and its selfintegration; and this implies effects on the biological selfintegration and the physiological and chemical processes out of which it arises. However, these implications should not be

misunderstood as a chain of causes and effects, starting with the impact of the Spiritual Presence on the human spirit and causing through the human spirit changes in all other realms. The multidimensional unity of life means that the impact of the Spiritual Presence on the human spirit is, at the same time, an impact on the psyche, the cells and the physical elements which constitute man. And the term "impact," though it uses -- unavoidably so -- causal imagery, is not a cause in the categorical sense but a Presence which participates in the object of its impact. It transcends, like the divine creativity in all respects, the category of causality, although the human language must use causality in a symbolic way. As the "impact" of the Spiritual Presence is not a cause in the categorical sense, so it does not start a chain of causes into all dimensions of life but it is "present" to all of them in one and the same Presence. This presence, however, is restricted to those beings in whom the dimension of the spirit has appeared. Although qualitatively it refers to all realms, quantitatively it is limited to man as the being in whom spirit is actualized.

This last consideration points to the other symbol of eternal life, mentioned before, the "Kingdom of God," embracing all elements of being, of which the Spiritual Presence is a fragmentary anticipation.

If we look, with these limitations in mind, at the processes of self integration, self-production and self transcendence, we understand why their ambiguities cannot be conquered totally and universally by the divine Spirit. The Spirit grasps the spirit, and only indirectly and in a limited way, the "psyche" and the "physis." The universe is not yet transformed; it "waits" for transformation. But the Spirit transforms actually in the dimensions of the spirit. Men are

the "first fruits" of the New Being; but the universe will follow them: The doctrine of the Spirit drives to the doctrine of the Kingdom of God as eternal fulfillment.

But there is a function which unites the universality of the Kingdom of God with the limited impact of the Spiritual Presence, the function of healing. In it all dimensions of life are involved. It is produced by actions in all realms, including the realm which is determined by the dimension of spirit. It is an effect of the Spiritual Presence and an anticipation of eternal fulfillment. Therefore it requests a special consideration. Salvation means healing, and healing is an element in the work for salvation.

2. Healing, salvation and the Spiritual Presence.

The life process under all dimensions unites selfidentity with selfalteration. Desintegration occurs if one of the two poles is so predominant that the balance of life is disturbed. The name of this disturbance is disease and its final result is death. Healing forces within organic processes, whether they lie inside or come from outside the organism, try to break the predominance of one of the poles and revive the influence of the other one. They work for the selfintegration of a centered life, for health. Since disease is disruption of centeredness under all dimensions of life, the drive for health, the healing must also occur under all dimensions. There are many processes of desintegration, leading to disease, and there are many ways of healing, trying to reintegrate, and there are many kinds of healers according to the different processes of desintegration and the different ways of healing. The question in our context is whether there is Spiritual healing, and if it exists, how it is related to the other ways of healing, and further, how it is related to that kind of healing which is called salvation in the language of religion.

The multidimensional unity of life is most conspicuous in the realm of health, disease and healing. Each of these phenomena must be described in terms of multidimensional unity. In each of them all dimensions of life are included: Health as well as disease are states of the whole person, they are "psycho-somatic" as a contemporary technical term incompletely indicates. And healing must be directed to the whole person. But such statements need drastic qualifications in order to have relation to reality. The different dimensions which constitute the human being are not only united, they are also distinguished^{ishable}.

and able to be affected and to react relatively independently. Certainly, there is no absolute independence in the dynamics of the different dimensions, but there is no absolute dependence either. Injury of a small part of the body (e.g. an injured finger) has always some impact on the biological and psychological dynamics of a person as a ~~whole~~ whole, but it does not make the whole person sick, and the way of healing can remain limited (e.g. surgery). The degree in which unity or independence prevail decides about the most adequate ways of healing. It decides, above all, how many ways should be used together and whether it is not better for the health of a person as a whole whether a limited disease should be subjected to an attempt of healing at all/ (e.g. some neurotic compulsions). All this refers to healing under the different dimensions of life, without considering the healing power of the Spiritual Presence. It shows the variety of mixtures between interdependence and independence/ of the factors which determine health, disease and healing. It shows that any one-sided healing approach must be strongly rejected and that even a many- or all-sided approach is inadequate in some cases. The conflicts e.g. between chemical and psychological ways of healing are unavoidable only if the one or the other methods claims exclusive validity. Sometimes both ways should be used together, sometimes one alone is preferable. But in all cases the question of relation of the different methods to each other should be asked without a dogmatic prejudice, be it e.g. for chemical medicine, be it for psychotherapy.

If we now ask, how these different approaches are related to healing under the impact of the Spiritual Presence a very ambiguous concept offers itself as answer: the concept of faith-healing. Since faith is the first creation of the Spirit the term faith-healing could

simply mean: healing under the impact of the Spiritual Presence.

But this is not so: the term faith-healing is being used for psychological phenomena which lead to the term "magic healing." Faith, in the faith-healing-movements or by individual faith-healers, is called an act of concentration and selfsuggestion, produced ordinarily, but not necessarily, by acts of another person or of a group. Faith as the state of being grasped by an ultimate concern or, more specifically, by the Spiritual Presence, this genuinely religious concept of faith has little in common with the selfsuggestive concentration called faith by the faith-healers. In some sense it is just the opposite insofar as the religious concept of faith points to the receptive character of faith, the state of being grasped by the Spirit, while the faith-healer's concept of faith emphasizes an act of intensive concentration and selfdetermination.

In calling faith-healing magic we do not intend to use a depreciative term. Faith-healing can be and has been quite successful; and there is probably no healing of any kind which is completely free from magic elements. For magic must be defined as the impact of a being upon another one which does not work through mental communication or physical causation, but which has physical or mental effects. The propagandist, the teacher, the preacher, the (councillor), the doctor, the lover, the friend can combine an impact on the perceiving and deliberating center with an impact on the whole being by magic influence. And the latter can subdue the former to such a degree that dangerous consequences result, the by-passing of the deliberating, deciding, and responsible self. But without the magic element all communication would be intellectual only and all influence of one human being upon the other would be a matter of physical causes or arguments. Magic healing, of which faith-healing is a conspicuous form, is one of many ways of

healing. In the name of the Spiritual Presence it can neither be accepted nor be rejected unambiguously. But three things must be stated with respect to it; first that it is not healing through faith but by magic concentration; second, that it is justified as an element within many human encounters where it can be both productive and destructive; third, that it is predominantly destructive if it excludes other ways of healing in principle (as some faith-healing movements and individuals do).

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There is faith-healing not only in particular groups and circles, but also within the Christian churches. One uses intensive and often repeated prayers as (the) main tool, and adds sacramental performances for psychological support. Since prayers and intercessions for health belong to the normal intercourse between man and God, it is difficult to draw a sharp boundary line between Spirit-determined and magical praying. Generally speaking, one can say that a Spirit-determined prayer tries to be one's own personal center, including one's concern for the health of oneself or of someone else before God, willing to accept the divine acceptance of the prayer whether its overt content is fulfilled or not. Conversely a prayer which is only a magic concentration on the desired aim, using God for its realization, does not accept an unfulfilled prayer as an accepted prayer. For in the magic prayer not God and the reunion with him is the ultimate aim, but the object of the prayer, e.g. health. A prayer for health in faith is not an attempt to faith healing, but it is an expression of the state of being grasped by the Spiritual Presence.

It is now possible to relate the different ways of healing to the reality of the New Being, and its significance for healing. The basic statement, derived from all the previous considerations of this part

of the theological system is that the integration of the personal center is possible only by its elevation to what symbolically can be called the divine center, and that this is possible only through the impact of the divine power, the Spiritual Presence. At this point health and salvation are identical, namely the elevation of man to the transcendent unity of the divine life. The receiving function of man in this experience is faith, the actualizing function is love. Health in the ultimate sense of the word, namely health identical with salvation is the state in faith and love. Insofar as this state is created by the Spiritual Presence, the health of unambiguous life is reached. But although unambiguous, it is not total, it is fragmentary, and it is open to relapses into the ambiguities of life in all its dimensions.

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The question now is, how the unambiguous, though fragmentary health, created by the Spirit, is related to the healing activities under the different dimensions. The first answer is negative from both sides: The healing impact of the Spiritual Presence does not replace the healing ways under the different dimensions of life. And, conversely, these ways of healing cannot replace the healing impact of the Spiritual Presence. The first statement rejects not only the wrong claims of the faith-healers but it also rejects the much more serious but rather popular error which derives disease directly from a particular sin or from a sinful life. Such error produces a despaired conscience in those who are stricken and a pharisean selfrighteousness in those who are not. Certainly, there is often a simple causal effect of a sinful act or behavior on a particular incident of disease. But — even then healing is not a matter of forgiveness alone, but also of

← medical or psychological care or of both. Decisive for the judging of this situation is that the sinful state itself is not a matter of the responsible self alone but also of the destiny which includes ambiguities in all the dimensions which constitute the person. The different dimensions in which diseases occur have a relative independence of each other and of the Spiritual impact on the person and demand a comparatively independent way of healing. But the other answer to our question is equally important, namely that the other ways of healing cannot replace the healing power of the Spirit. In periods in which the medical and the priestly functions were completely separated, this was not a serious problem, especially when the medical healing claimed absolute validity, even against any striving of psychotherapy for independence. In this situation salvation had nothing to do with healing. It was the salvation from hell in a future life and was gladly left to the priest by the medical profession. But the situation changed when mental diseases ceased to be derived from demonic possession or -- in contrast to it -- from physically observable causes. With the development of psychotherapy as an independent way of healing, problems in both directions arose, towards medicine and towards religion. Today psychotherapy (including all schools of psychological healing) tries to eliminate both medical healing and the healing function of the Spiritual Presence. The first is usually not done in principle but in particular cases, the second is mostly a matter of principle. The psychoanalyst, e.g. claims that the negativities of man's existential situation, anxiety, guilt, despair, emptiness, etc. can be overcome by him. But in order to argue for his claim the analyst must deny both the existential estrangement of man from himself and the possibility of his transcendent reunion with

himself, he must deny the vertical line in man's encounter with reality. If he is not willing to do so, because he is aware of an unconditional concern in himself, he must accept the question of an existential estrangement. He must e.g. be willing to distinguish between existential anxiety to be conquered in a courage which is created by the Spiritual Presence and a neurotic anxiety to be conquered by analysis, maybe in combination with methods of medical healing. It seems that the insight in these structures is gaining amongst representatives of all the ways of healing. In any case: The "struggle of the faculties" has lost theoretical foundation as well as practical ground. The ways towards healing do not need to impede each other, as the dimensions of life do not conflict with each other. The correlate of the multidimensional unity of life is the multidimensional unity of healing. No individual can exercise with authority all the ways of healing, although in some individuals some way may be partly united. But even if there is a union of different functions (e.g. priestly and medical function) in one man, the functions must be distinguished, and neither confused with each other nor eliminated the one by the other. At this point the systematic problem becomes an object of practical theology.

Healing in all its forms is fragmentary. Manifestations of disease continuously struggle with manifestations of health. And it often happens that disease in one realm enhances health in another realm and that health under the predominance of one dimension increases disease under another dimension (e.g. the healthy "athlete" with all symptoms of neurosis, or the healthy activist who covers existential despair). And even the healing power of the Spirit cannot change this situation. Under the condition of existence it remains fragmentary and

stands under the "Inspite" of which the Cross of the Christ is the symbol. No healing, not even the healing under the impact of the Spiritual Presence can liberate from the necessity of death. Therefore the question of healing, and this means, the question of salvation, drives beyond the healing of the individual to the healing through history beyond history, it drives to the question of the Eternal Life as symbolized by the Kingdom of God. Only universal healing is total healing, is salvation beyond ambiguities and fragments.

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IV The Trinitarian Symbols

A. The motives of the Trinitarian symbolism

The Spiritual Presence is the Presence of God under a definite aspect. It is not the aspect expressed in the symbol of creation, nor is it the aspect expressed in the symbol of salvation, although it presupposes and fulfills both of them. But it is the aspect of God ecstatically present in the human spirit, and implicitly in everything which constitutes the dimension of the spirit. These aspects are for the religious experience and for the theological tradition reflections of something real in the nature of the divine. They are more than subjective ways of looking at something which has no differences in itself. They have a "fundamentum in re", a foundation in reality, however much the subjective side, man's experience, may contribute. In this sense we can say that the Trinitarian symbols are a religious discovery which had to be found, formulated and defended. Which, then, we ask, are the motives leading to their discovery? One can distinguish at least three groups of motives which have led in the history of religious experience to Trinitarian thinking: first, the motive implied in the tension between the absolute and the concrete element in our ultimate concern; second, the application of the concept of life symbolically to the divine Ground of Being; third, the three-fold manifestation of God as creator power, as saving love and as ecstatic transformation. It is the last of the three motives which leads to the symbolic names: Father, Son and Spirit. But without the two preceding motives for Trinitarian thinking the last group would lead into a crude mythology. We have dealt with the two first groups

in describing the development of the idea of God and in discussing the application of the symbol of life to God. In the first consideration we have found that the more the ultimacy of what is our ultimate concern is emphasized, the more the religious need for a concrete manifestation of the divine develops; and that the tension between the absolute and the concrete elements in the idea of God drives toward the establishment of divine figures between God and man. It is the possible conflict between these figures and the ultimacy of the ultimate which motivates the Trinitarian symbolism in many religions and which remains effective in the trinitarian discussions of the early Church. Its danger to fall into tritheism and its attempts to avoid this danger is rooted in the inner tension between the ultimate and the concrete.

The second motive for the Trinitarian symbolism has been discussed under the heading "God as Life." It lead to the insight that if God is experiences as living God and not as dead identity an element of non-being must be seen in his being, namely the establishment of otherness. The divine Life then would be the reunion of otherness with identity in an eternal "process." This consideration brought us to the distinction of God as ground, God as form, and God as act, a pre-Trinitarian formula, which makes Trinitarian thinking meaningful. Certainly the Trinitarian symbols express as all symbols do which say something of God, the divine mystery. This mystery, which is the mystery of being, remains unapproachable and impenetrable; it is identical with the divinity of the divine. And it was the mistake of the classical German philosophers (whose though is basically a philosophy of life) that while seeing the trinitarian structure of life they did not safeguard the divine mystery against cognitive hybris. But they were right (and so were most classical theologians) in using the dialectics of life

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in order to describe the eternal process of the divine Ground of Being. The doctrine of the Trinity, this is ~~our~~ main contention, is neither irrational, nor is it paradoxical but it is dialectical. Nothing divine is irrational -- if irrational means contradicting reason; for reason is the finite manifestation of the divine logos. Only the transition from essence to existence, the act of selfestrangement, is irrational. Nor is the Trinity paradoxical. There is only one paradox in the relation between God and man, namely the appearance of the eternal or essential unity of God and man under the conditions of their existential separation, in Johanine language: The Logos has become flesh, ~~xxx~~ i.e. he entered historical existence in time and space. All other paradoxical statements in Christianity are variations and applications of this paradox, e.g. the doctrine of justification by grace alone or the participation of God in the suffering of the universe. But the trinitarian symbols are dialectical: they reflect the dialectics of life, namely the movement of separation and re-union. It was (and still is on many places) the worst distortion of the mystery of Trinity if it is seen in the statement that three is one and one is three. If this is meant as a numeral identity it is a trick or ~~xxx~~ simply non-sense. If it is meant as the description of a real process it is not paradoxical or irrational at all, but it is the precise description of all life processes. And in the Trinitarian doctrine it is applied to the Divine Life in symbolic terms.

But all this is preparatory for the developped Trinitarian doctrine in Christian theology which is motivated by the third basic motive for Trinitarian thinking, namely the manifestation of the divine Ground of Being in the appearance of Jesus as the Christ. With the statement that the historical Jesus is the Christ the Trinitarian

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problem became a part of the Christological problem, the first and basic part, as indicated by the fact that the Trinitarian decision in Nicea preceded the definitely Christological decision of Chalcedon. This sequence was logical, but in terms of motivation the sequence is opposite: the Christological problem gives rise to the Trinitarian problem.

For this reason it is adequate in the context of the theological system to discuss the Trinitarian symbolism after having discussed the Christological assertions of Christianity. But Christology is not complete without *pneumatology* (doctrine of the Spirit), because the "Christ is the Spirit," and the actualization of the New Being in history is the work of the Spirit. It was an important step in the direction of an existential understanding of theological doctrines when Schliermacher put the doctrine of the Trinity at the end of the theological system. Of course the basis of his system, the Christian consciousness and the lines drawn from it to its divine causation, was too weak to carry the burden of all theological doctrine. Not the Christian consciousness, but the revelatory situation of which the Christian consciousness is only the receiving side, is the source of religious knowledge and theological reflection, also in relation to the Trinitarian symbols. But Schliermacher is right when he derives these symbols from the different ways in which faith is related to its divine cause. It was a mistake of Barth, when he starts his Prolegamena with what so to speak, are the Postlegamena, namely the doctrine of the Trinity. In his system this doctrine falls from heaven, namely the heaven of an unmediated Biblical and Ecclesiastical authority.

As every theological symbol the Trinitarian symbolism must be

understood as an answer to the questions implied in man's predicament. It is the most inclusive answer and has rightly the dignity attributed to it in the liturgical practice of the Church. Man's predicament out of which the existential questions arise, must be characterized by three concepts: finitude, with respect to man's essential being as creature, estrangement with respect to man's existential being in time and space, ambiguity with respect to man's participation in life universal. The questions arising out of man's finitude are answered by the doctrine of God and the symbols used in it. The questions arising out of man's estrangement are answered by the doctrine of the Christ and the symbols applied to it. The questions arising out of the ambiguities of life are answered by the doctrine of the Spirit and the symbols applied to it. Each of these answers expresses that which is a matter of ultimate concern in symbols derived from particular revelatory experiences. Their truth is their ability to express the ultimate. Their truth is distorted by any attempt to diminish their ultimacy. The history of the Trinitarian doctrine is continuous vindication of this statement.

We have now referred to three groups of motives which drive towards Trinitarian thought. It would be totally misleading if one said that the first and second group represent motives produced by natural theology, and the third group motives created by revelation. All of them are based on revelatory experiences. The road to monotheism and the corresponding rise of mediating figures has happened and always happens under the impact of the Spiritual Presence; the experience of God as "living God" and not as dead identity is a work of the Spiritual Presence; and so is the experience of the creative Ground of Being

in every being, the experience of Jesus as the Christ and the ecstatic elevation of the human spirit towards the union of unambiguous life. On the other hand, the Trinitarian doctrine is the work of theological thought, which uses philosophical concepts and follows the general rules of theological rationality. There is no such a thing as trinitarian "speculation" (whereby "speculation" means conceptual phantasies). The substance of all Trinitarian thought is given in revelatory experiences, and the form has the same rationality as all theology as a work of the logos must have.

B. The Trinitarian dogma

It is not possible in the frame^{work} of this system to go into the intricacies of the Trinitarian^{controversies} struggles. Only ^a few remarks in the light of our methodical procedures are^{however} necessary. The first ^{one} remark refers to the interpretation of the Trinitarian dogma as given by the Ritschlian school, above all by Harnack's and Loof's "Histories of the Dogma." It seems to me that the criticism of this theology by the different anti-liberal schools of contemporary theology has in no way undercut its basic insights. They have shown both the greatness of the fundamental decision the Church made at Nicea and the impasse into which Christian theology was driven by the conceptual form used for^{making} the decision. The liberating influence these insights had is still felt even in the anti-liberal groups of contemporary theology and should never be lost in Protestantism. The limits of a work like that of Harnack lies, from an historical point of view, in his misrepresentation of classical Greek, and even more Hellenistic, thought as "intellectualistic." This leads him to a rejection of the whole of early Christian theology as an invasion of Hellenistic attitudes into the preaching of the gospel and the life of the Church. But Greek thought is existentially concerned with the eternal in which it seeks for eternal truth and eternal life. Hellenism could receive the Christian message only in these categories, as the mind of the Jews of the diaspora could receive it only in categories similar to those used by Paul, and as the first disciples could receive it only in categories used by contemporaneous eschatological movements. From

these facts does not follow a simple rejection of the message of the New Being in these categories, but what ^{does} follows is our freedom to use them and ^{also} to use others ^{ones.} ~~than them.~~ The latter point would not be denied by the Ritschlian school, but the former, the freedom for the categories used in the ancient dogma, has been denied. In doing so Ritschlianism fell into a kind of ethically interpreted Kantianism, not aware of the fact (which was soon discovered in the Kantian school itself) that in Kant's epistemology ontological presuppositions are recognizable. The problems of being and life cannot be eliminated; they are universal and not consequences of Greek "intellectualism." Therefore, we should approach the Trinitarian dogma of the early Church neither with a positive nor ~~with~~ a negative prejudice, but with the question: what has been and what has not been achieved by it in terms of fulfilling the manifold ~~quests~~ for Trinitarian symbolism and its theological interpretation?

If God is the name for what concerns us ultimately, the principle of exclusive monotheism is established: There is no god ^{except} besides God! But the Trinitarian symbolism includes a plurality of divine figures. This led to the alternative ^{of} either ~~to~~ attribute ^{ing} to some of these divine figures a diminished divinity, or ~~to~~ drop the exclusive monotheism and with it the ultimacy of the ultimate concern. It is replaced by half ~~ultimate~~ concerns and ^{as} their expression by quasi-divine powers. This was the situation when the divinity of the Christ became a problem of theological interpretation instead of remaining an act of liturgical devotion. ^{The} ~~This~~ situation was unavoidable, not only because of the reception of the message of the Christ by the Greek mind, but also because man cannot repress his cognitive function

in dealing with the contents of his religious devotion. ⁹ The great attempt of early Greek theology to solve the problem with the help of the Logos doctrine was the basis of all later achievements and difficulties. It is understandable that the difficulties into which the doctrine was driven induced some theological schools to dismiss this doctrine altogether. But even if it were possible to develop a Christology without applying the predicate logos to the Christ, it is impossible to develop a doctrine of the living God and of the creation without distinguishing the "ground" and the "form" in God, the principle of abyss and the principle of the selfmanifestation in God. Therefore one can say that even besides the Christological problem, some kind of logos doctrine is ^{required} requested in a Christian doctrine of God. On this basis it was and is necessary to amalgamate the pre-Trinitarian and the Christological assertion into a fully developed Trinitarian doctrine. This synthesis has so much inner necessity that even the sharpest and most justified criticism of the Logos-^{by} doctrine of the classical theologians cannot annihilate it. He who sacrifices the Logos principle sacrifices the idea of a living God, and he who rejects the application of this principle to Jesus as the Christ rejects his character as Christ.

The question put before the Church in Nicea as well as in the preceding and following struggles was not the establishment of the Logos principle -- this was done long before the Christian era, and not only in Greek philosophy -- nor was it the application of this principle to Jesus as the Christ -- this was done definitively in the fourth gospel -- but it was the question of the relation between God and his Logos (also called ^{Son} ~~son~~). This question was so existential

for the early Church because on the answer to it depends the valuation of Jesus as the Christ and his revelatory and saving power. If the Logos is defined as the highest of all creatures, as the left-wing theologians of the Origenistic school asserted, the Christ in whom the Logos is manifest as historical personality is himself, with all creatures, in need of revelation and salvation. In having him, men would have something which is less than "God with us." Neither error, nor guilt nor death would have been conquered. This is the existential concern behind the fight of the right wing of the Origenistic school under the leadership of Athanasius. In the Trinitarian decision of Nicea their position prevailed theologically, devotionally and politically. The half-god Jesus of Arian teaching was avoided. But the Trinitarian problem was more stated than solved. In the terminology of Nicea the divine "nature" (ousia) is identical in God and his Logos, in the Father and the Son. But the hypostasis is different. Ousia in this context means that which makes a thing what it is, its particular physis. Hypostasis in this context means the power of standing upon itself, the independence of being which makes mutual love possible. The decision of Nicea acknowledged that the Logos-Son, like the God-Father, are expressions of ultimate concern. But how can ultimate concern be expressed in two divine figures who, although identical in substance, are different in terms of mutuality? In the post-Nicean struggles the Divinity of the Spirit was discussed, denied and finally affirmed in the second ecumenical synod. The motive for it was again Christological. The Divine Spirit who created and determined Jesus as the Christ is not the spirit of the man Jesus; and the Divine Spirit who creates and directs the Church is not the

spirit of a sociological group. And the Spirit who grasps and transforms the individual person is not an expression of his spiritual life. The Divine Spirit is God himself as Spirit in the Christ and through him in the Church and the Christian. The consistency of this transformation of a Binitarian strain in the early Church into a fully developed Trinity is obvious. But it did not help to solve the basic problem: how can ultimate concern be expressed in more than one divine reality?

In terms of religious devotion one can ask: Is the prayer to one of the three "personae" in which the one divine substance exists, directed towards someone different from another one to whom another prayer is directed? If there is no difference, why does one not simply address the prayer to God? If there is a difference, e.g. in function, how is tritheism avoided? The concepts of ousia and hypostasis or of substantia and persona do not answer this basic devotional problem. They only confuse it and open the way to the unlimited number of objects of prayer which appeared in connection with the cult of Mary and the saints -- inspite of the theological distinctions between a genuine prayer, directed to God, and the avocation of the saints.

The difficulty appears already if the question is asked, what does the historical Jesus, the man in whom the Logos became "flesh," mean for the interpretation of the Logos as the second hypostasis in the Trinity? We have spoken about it in connection with the symbols of the pre-existence and post-existence of the Christ. From the point of view of the Trinitarian doctrine any non-symbolic interpretation of these symbols would introduce into the Logos a finite individuality with a definite life history, conditioned in spatial and temporal terms and by the other categories of finitude. Certainly the Logos, the

Divine selfmanifestation, has an eternal relation to his selfmanifestation in the Christ as the center of man's historical existence, as the Logos has an eternal relation to all potentialities of being; but one cannot attribute to the eternal Logos in himself the face of Jesus of Nazareth or the face of historical man or of any definite manifestation of the creative ground of being. But certainly, the face of God manifest for historical man is the face of Jesus as the Christ. The Trinitarian manifestation of the divine ground is Christo-centric for man, but it is not Christo-centric in itself. The God who is seen and adored in Trinitarian symbolism has not lost his freedom to man and to Jesus in whom the Logos was manifest as a historical person.

The Trinitarian doctrine was accepted in the West as well as in the East. But its spirit was Eastern and not Western spirit. This became visible in Augustine's attempt to interpret the difference of the hypostasis by psychological analogies, his acknowledgment that the statements about the mutual relations of the personae are empty and his emphasis on the unity of the acts of the Trinity "ad extra." All this reduced the danger of tritheism, which could never be fully removed from the traditional dogma and which was always connected with a kind of subordination of the Son to the Father and the Spirit to the Son. Behind the subordinational element in the Greek-Orthodox understanding of the Trinity lies one of the most fundamental and most persistent traits of the classical Greek encounter with reality, the interpretation of reality in grades, leading from the lowest to the highest (and conversely). From Plato's Symposium to Origen's *Principia* and through him to the Eastern Church and to Christian mysticism this profoundly existential understanding of reality runs. In the "monarchianistic"

tendencies of the Roman Church and in Augustine's voluntaristic emphasis, it came into conflict with a strangely personalistic world-view. After the 6th century the dogma could not be changed anymore. Not even the Reformers dared to do it inspite of Luther's biting criticism of some of the concepts used in it. It had become the politically guaranteed symbol of all forms of Christianity and the basic liturgical formula in all Churches. But we must ask whether, after the historical analysis and the systematic criticism of the dogma in Protestant theology since the 18th century, this state of things can last.

C. Re-opening the Trinitarian problem

The situation of the dogma of the Trinity, as indicated in the preceding paragraph, has several dangerous consequences. The first one is a radical change in the function of the doctrine. While originally its function was to express in three central symbols the selfmanifestation of God to man, opening up the depth of the divine abyss and giving answers to the question of the meaning of existence, it now became an impenetrable mystery, put on the alter, to be adored. And the mystery ceased to be the eternal mystery of the Ground of Being; it became instead of the riddle of an unsolved theological problem, and in many cases, as shown before, the glorification of an absurdity in numbers. In this form it became a powerful weapon for ecclesiastical authoritarianism and suppression of the searching mind.

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It is understandable that the autonomous revolt against this situation in the period of Renaissance and Reformation led to a radical rejection of the doctrine of Trinity in Socinianism and Unitarianism. The limited direct effect of this revolt is due to the fact that it did not do justice to the motives of the Trinitarian symbolism, analyzed before. But its indirect effect on most Protestant churches since the 18th century is very great. One can refer to the general rule that an organ which has lost its function becomes crippled and an impediment to life. Protestantism generally did not attack the dogma, but it did not use it either. Even in denominations with a "high" Christology and an emphatic confession of the divinity of the Christ, (as e.g. the Protestant Episcopal Church), no new understanding of the Trinity was produced. But in most Protestant churches something developed which one could call a "Christo-centric Unitarianism."

It removed the emphasis on God as God, on the mystery of the divine Ground and his creativity. It prevented an understanding of the Spiritual Presence and the ecstatic character of faith, love and prayer. It reduced Protestant Christianity to a tool for moral education, accepted by society for this reason. The source book for this education are the "teachings of Jesus." In spite of all this, the Trinitarian creeds and prayers of the liturgy are used, and the hymns with their Trinitarian implications are sung, and the Unitarians are excluded from the World-Council of Churches.

Will it be possible again to say without theological embarrassment or mere adaptation to tradition the great words: "In the name of the Father and the Son and the Holy Spirit"? (The term Holy "Ghost" must be purged from every liturgical or other use). Or will it be possible again to pray for blessings through the "love of God, the Father, and the grace of Jesus Christ and the fellowship of the Holy Spirit," without awakening superstitious images in those for whose blessing one prays? I believe that it is possible, but it requests a radical revision of the Trinitarian doctrine and a new understanding of the Divine Life and the Spiritual Presence. ~~XXXXXXXXXXXXXXXXXXXX~~

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Besides the attempts in this direction, made in all parts of the present system, some questions remain to be answered. The first refers to the number three in the word trinity. Which is the justification for keeping to this number? Why was the early binitarian trend of thinking about God and Christ overcome by Trinitarian symbolism? And after this, why was the trinity not enlarged to a quaternity and beyond it? These questions have, besides their systematic, an historical ground.

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Originally the distinction between the Logos and the Spirit was indefinite or not existing. The Christological problem developed independently of the concept of the Spirit. The concept of the Spirit was reserved for the divine power which drives individuals and groups into ecstatic experiences. There was also a trend towards quatrinity in theological thought. One of its reasons is the possibility of distinguishing the common divine nature of the three personae from the three personae themselves, either by establishing a divinity above them or by considering the Father both as one of the three personae and as the common source of divinity. Another motive for the enlargement of the Trinity was the elevation of the Holy Virgin to a position in which she more and more approached Divine dignity. For the devotional life of most Roman Catholics she has by far surpassed the Holy ~~Trinity~~ Spirit, and in modern Catholicism all three personae of the Trinity. If the doctrine which has already been discussed amongst Catholics that she is to be considered as co-saviour with the Christ should become dogma, the Virgin would become a ~~main~~ matter of ultimate concern and, consequently, a persona within the divine life. No scholastic distinctions would then be able to prevent the Trinity from becoming a quaternitiy.

These facts show that it is not the number three which is decisive in Trinitarian thinking, but the unity in a manifoldness of divine selfmanifestations. If we ask why, in spite of this openness to different numbers, the number three has prevailed, it seems most probable that the three corresponds to the intrinsic dialectics of experienced life and is, therefore, most adequate to symbolize the divine life. Life has been described as the process of going out from itself and returning to itself. In this description the number three is implicit, as the

dialectical philosophers of the (wrongly) so-called German idealism knew. References to the magic power of the number three are unsatisfactory because other numbers as e.g. four trespass three in magic valuation. In any case, our earlier assertion that the Trinitarian symbolism is dialectical is confirmed by the persistence of the number three in devotional formulas and theological thought.

The symbolic power of the image of the Holy Virgin from the 5th century after Christ up to our time raises a question to Protestantism which has radically removed the symbol in the struggle of the Reformation against all human mediators between God and man. In this purge the female element in the symbolic expression of ultimate concern was largely eliminated. The spirit of Judaism with its exclusively male symbolism prevailed in the Reformation. Without doubt, this was one of the reasons of the great successes of the Counter-Reformation over against the originally everywhere victorious Reformation, it was a reason within Protestantism itself of the often rather effeminate pictures of Jesus in pietism, it is the cause of many conversions to the Greek or Roman churches, and it is also responsible for the attraction of Oriental mysticism for many Protestant humanists.

It seems to me impossible that Protestantism ever recovers the symbol of the Holy Virgin. A concrete symbol of this kind cannot, as (be) -ed the whole history of religion shows, /re-establish/in its genuine power. The religious symbol becomes a poetic symbol. But poetic symbols are not objects of adoration. The question can only be, whether there are elements in genuine Protestant symbolism which transcend the alternative male-female and may be able to be developed over against a one-sided male-determined symbolism.

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I want to point to the following possibilities: the first is related to the concept "Ground of Being" which is -- as previously discussed -- partly conceptual, partly symbolical. Insofar as it is symbolical, it points to the mother-quality of giving birth, carrying, embracing, and, at the same time, of calling back, resisting independence of the created, *swallowing* it. The uneasy feeling of many Protestants about the first (~~not~~ not the last!) statement about God, that he is being-itself or the Ground of Being, is partly rooted in the fact that their religious consciousness and, even more, their moral conscience, is shaped by the demanding father-image of the God who is conceived as a person amongst others. The attempt to show that nothing can be said about God theologically before the statement is made, that he is the power of being in all being, is, at the same time, an attempt to reduce the predominance of the male element in the symbolization of the divine.

With respect to the Logos, as manifest in Jesus as the Christ, it is the symbol of the self-sacrifice of his finite particularity which transcends the alternative male-female. Selfsacrifice is not a character of male as male or of female as female, but it is, in the very *fact* of selfsacrifice the negation of the one or the other in exclusion. Self-sacrifice breaks the contrast of the sexes, and this is symbolically manifest in the picture of the suffering Christ, in which Christians of both sexes have participated with equal psychological and spiritual intensity.

If we finally turn to the Divine Spirit we are reminded of the image of the Spirit breeding of the chaos; but we cannot use it directly because the female element, implied in this image, was dropped in

Judaism, although it never became an outspoken male symbol -- not even in the story of the original birth of Jesus where the Spirit replaces the male principle, but does not become male itself. It is the ecstatic character of the Spiritual Presence which transcends the alternative of male- and female-symbolism in the experience of the Spirit. Ecstasy transcends both the rational element and the emotional element which usually are attributed to the male, respectively to the female type. Again it is Protestant moralistic personalism which is distrustful of the ecstatic element in the Spiritual Presence and drives many people towards an apersonal mysticism.

The doctrine of the Trinity is not closed. Neither can it be discarded nor can it be accepted in its traditional form. It must be kept open in order to fulfill its original function, to express in great symbols the selfmanifestation of the Divine Life to man.

Systematic Theology. Vol. III. Notes

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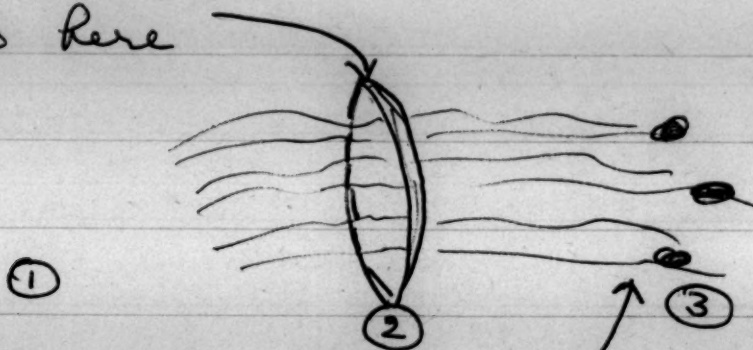
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East Hampton
July 2, 1962

Dear Prof. Idlich,

I could read this ms. (vol IV) many times and still be stimulated by it. In offering comments, I am hindered by the fact that my reading see-sawed between objectivity and subjectivity. Even your method is existential. It brings the mind to here



Rather than to there, the more formal treatments, which present thought as objects to be caressed, challenged, rejected or accepted. By so doing, you free the mind from form, bring it back to the threshold⁽²⁾, and allow it to shape its own forms. Whether such a method allows the anticipation (by you) of new forms for the immediate future, I do not know. In this age, when we are in the midst of so much change, it may have to be enough to come back to the threshold; ~~for~~ ^{for} forms (true forms, anticipated as what is beyond the true point where we are now) may require more constancy, and any statement of form might be outdated before a book can become printed and distributed. For security, one might wish for a Systematic Theology that elaborates more formally the 3 parts of the whole I || AM || WHAT or (GOD || BECOMING || FORM) but you are

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Most certainly, in this focus on the threshold of becoming, making it both necessary and possible for the individual to come into relationship with the whole, and to accept the process. This must require a great detachment of yourself from the desire to create forms (out of your own individual experience) and I can see why you confess to doubts; for this method puts you & your work also on the threshold where it might seem at one time nothing and at another time all (^{VOL IV may help this.})

I became increasingly absorbed in the reading and my comments are very superficial (A) editorial; just those items that forced themselves on my consciousness and (B) the beginning of questions and thoughts of my own which were activated by the reading. I felt presumptuous making any marginal notes at all, for I am a primitive in this field.

A) 1) toward, rather than towards, is the usual preference in modern writing.

2) Asian, rather than Asiatic, is preferred by Asians, and is coming into preferred usage in the West. (cf. European, American, etc.)

3) style - a major problem, of course, considering the exactness of the German language. I do not believe an English translation of your German would preserve as much of your meaning, as this labor of love by which you submit your own English to English editing. I believe that there could be much more editing, however — ^① shorter sentences with repetition of the subject (this love, rather than this) make it easier for the reader. ^② less use of "which" (our medical editors may eliminate this

altogether, with no sacrifice of meaning.) c) punctuation - more discreet use of commas and other aids of punctuation. d) The English editing has sometimes made alterations which necessitate subsidiary alterations which have not been made (e.g., changing plural ^{noun} to singular without always changing the verb.) These are minor matters which are mechanical and they will most certainly be corrected in subsequent drafts. e) Sometimes, the English editing has changed your meaning (I think). For example, pp. 185, ^(also pp. 168, + 165) the Engl. is changed from historical mankind, a term which has legitimacy because of ~~your~~ its preceding usage in Vol II (about pp. 94-95 & elsewhere) to history of mankind. Moreover, the correction is not consistent. I believe the sentence could be reconstructed so as to preserve your meaning. You are talking about the invasion of the human spirit, ^{as mankind} by the Spiritual Presence, not the invasion of an abstraction called "history". (Yet the editor is correct in that mankind doesn't have "points". - ("times in history when the New Being as the creation of the Spiritual Presence has become manifest in mankind" ???) Any reconstruction I attempt has the danger of altering your meaning even more. e) "former" and "latter" are terms our editors avoid. They prefer repetition of the subject "this X", so that the reader does not have to interrupt the flow of his understanding in order to refer to the preceding sentence. If the preceding sentence is complicated in construction, unnecessary mental gymnastics ~~result~~ ^{result}. f) The use of "I" or "we". This also inserts a hurdle to the flow of thought, viz, the personality of the writer. We know Teillich writes this and such

terms as "I believe", "as I have said before" are redundant and obstructive (to the average reader like me).

B. CONTENT -

- 1) pg. 154 - "Prayer that penetrates to God" Is use of this verb correct for a threshold experience? ^{If so, why} ~~not~~ "inner self."
- 2) pg. 155-156 - Very exciting - Structure and ecstasy -
- 3) pg. 159-164 - Sacraments - Seems loosely organized - Particularly time sequence referred to at Top of pg. 160. More rambling than orderly, as I experience the reading.
- 4) pg. 165-166. "Word of God" - not too clear to me.
At one time, you seem to make the threshold the point at which word becomes Word, and deny the Word-ness of the heteronomous word. At another time, you recognize that the entire process is one. Again, the anatomy of process and its relation to the threshold may need more precise clarification for other average readers.
E.g. A child receives words as heteronomous and they become part of his ego structure. Some are repressed into the unconscious; some utilised in the conscious. In later life, some of the repressed word may be released into an ecstatic experience from the unconscious, becoming then part of the conscious. He is "enlightened". There is no doubt about this word-becoming ^{- flesh-and-}conscious being WORD; but, ~~whether~~, heteronomous or not, (if this process is accurately described by modern psychology) was it not always then the WORD, and therefore an absolute in itself? This is a matter ^{for} ~~to~~ more precise logical forums.

Either the writing must be sharper, or else the reader has to put on mental bi-focals! [Again, I know your meaning, but it takes work to reconcile myself to the words. If one uses the contribution of depth psychology, then perhaps there should be more systematisation - What is word in the unconscious (Religious education), word not ever taught at all, word in the ecstatic experience, word that is a super ego gradually (thru discipline) becoming part of life; word in Super ego rejected; word in unconscious never brought to consciousness & received, etc? These things are alluded to, but not dissected toward their true shape.] Without more precise phrasing, it is not clear to me why sacrament is older than word.

5) Pg. 168. The Self. This is a major point, I think. If we speak of manhood, and not ethnic or cultural groups of manhood, then we have to deal with non-Western ways of viewing or defining the Self. In the West, we assume the Self-world polarity, even to the extreme of M. Buber who, in the Wm. Allanson White lectures to the Psychiatrists, defined Self as that which it becomes in distance (or its activated forms). The other extreme ~~with~~ ^{to} which my small experience has exposed me, is the Hindu Self (ATMAN) which is an I, not even an I-AM. This comes back to the problem of a Systematic Theology for a 20th - 21st century. The Theology of the Self, or definitions of the Self - I ask the question, Is the Self more than a Becoming? (Heidegger seems to emphasize the AM of I-AM-WHAT; Buber, the What; Ramana Maharishi, the I). Are we not dismissing the question too lightly, defining by our own historical

traditions? Does not a modern theology demand a face-to-face encounter with meaning which has been produced out of the ?? 'Spiritual Presence' movement through another sector of mankind? To me, this is very fundamental; for the whole structure of a theology for the Indian is based upon the reconciliation of the essence of self as they recognize it with our more pragmatic acceptance of the self-existent. (I) AM-WHAT.

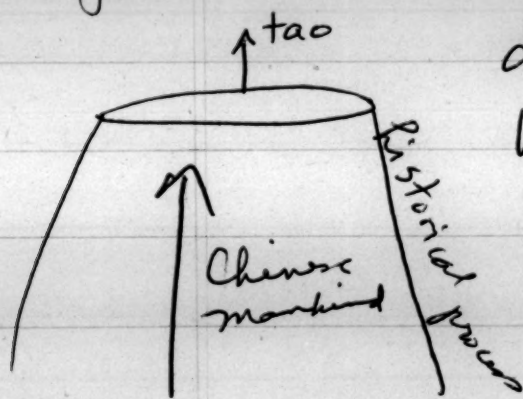
→ IS THIS, OR IS IT NOT?

(Some of these "truths" from other historical developments may help to reconcile some of the seeming ambiguities of our own situation*, and may be one of the positive results of the anticipated future in which there is meaningful impact between these various ethnic sections of mankind)

[Similarly, I am not sure of your statement about the polarity of Self & World not applying to God.]

* An example of this is what happened to me as I thought over my own problem in accepting the acceptance of the New Being. The intrusion of finitude (mine) prevented my seeing the New Being as a necessary part of your system. If it becomes Spiritual Presence, with or without the New Being, then the New Being for me becomes an abstraction, and not the highly personal affair I know it to be (a knowing that recognizes what is even before I have been grasped by it, confident of the process as a whole, but needing the correct thought-form as a prelude to the ecstasy). From Spiritual Presence, my thoughts proceeded to fogos and then

to Indian thought which has helped so much to free my thought of forms and abstractions, in order for the becoming to take place. From here I proceeded to Heidegger and back to the Spiritual Presence. The Christos did not have a place in this cycle. Understood as Logos made flesh, he still was not there. Suddenly out of nowhere (unconscious-being-released-to-consciousness — what is the relation of this to "inspiration" or "revelation") I thought of the Chinese word for "Logos" in John 1:1. The Chinese in their millennia of



development produced a word which had a unique implication. This is the product of their minds & experience as all language is.

This process is "becoming"

and as valid as our own becoming in our culture.

Somewhere at some time this word "tao" (demonically used in the taoist religion) was substituted for Logos. It means personality. It implies that co-existent with the I AM, (or ~~that~~ the I itself) is personality (not faith, not love, — but an indefinable, indescribable ontic existent) and that the I's personality by which it is uniquely recognized as "I" was made flesh ^{in Jesus} by the Spirit. The Jesus' personality and the I's personality came together. Seeing it this way, with all of the ramifications resulting from this impact, I could see & experience the Jesus Christ truly as a New Being, a personal ~~thing~~ Being, not ^{only} part of the whole universal becoming (which Indian thought contributes & which also is true). The old orthodox term of "personal

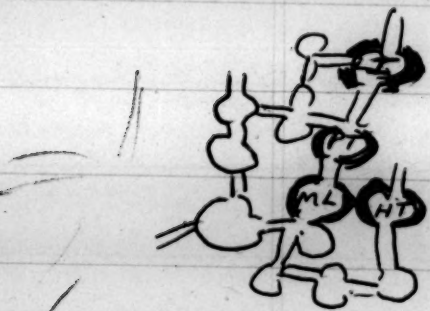
Relationship came to life. God is a personal God if tao is the correct expression (but not a person). All that is of God is still of God — the AM, creation, love, etc. but particularly there is personality of God made flesh & revealing of God.

This brings my thoughts back again to the necessity of defining Self (my Self).

The Indian concept that My Self is may be assumed to be true. But what does the I-mean?

Indian thought includes a Theology of the Self.

Diagrams may be better than words.



Lalla Ineson, Paul Jellich, Hannah T.,

ML, X, Y, Z, are God
ad infinitum (I and The Father are one)

God is both in and out. The whole
honeycomb or matrix is God, we

realize our Beings when we shed the constricting outer covering and become free. Hence, there is non-violence, great acceptance of the other person, & reverence for life. (It is not life negation in the sense that Schweitzer describes it. Such a term is used, viewing others from premises concerning the Self which we take for granted because we do not recognizing them as premises.)

(N.B. I am describing only what I have experienced in my participation there — the cultural mind is a sieve that sifts out from the great spectrum of its own historical writings & experience that which is acceptable and can then be called the type-Indian or Chinese or Western or Hindu or Christian etc.

If one goes to the ^{Hindu} dogmas or the ^{Hindu} Scriptures of various schools, he can get a very wide variety which is not

necessarily Indian.) But by introduction of the word tao, the pragmatic earth-minded Chinese points us to another consideration of the Self.

An analysis of the Self must consider tao. It must also consider the World of the Self (the Western emphasis) including both that which is the true fulfillment and that which is the distorted fulfillment (thus including a precise resolution of the relationship of unconsciousness to consciousness.)

Essential Self -
Existent Self -
Atman. World etc.

Is I only to be known by obliteration of Non-Being (Heidegger)? Is the New Being only to come into my own being through accepting that I am accepted? Seek, Set your affections, Sell all you have, etc., etc. indicate Process. The pain involved in this process is one of the realities of existence. Until the ecstasy, I spend 20 years of meeting the Call to Dasein head-on. There is conscious release; there is submission to pain of every process & tedium required of me; there is fear of stepping way beyond the point where I am, but nevertheless, the step; there is the infinity of the unknown, no small thing for a human. The threshold is merely a discipline to prevent self-destroying abstractions or projections. The fear, despair, dread, pain have to be chosen along with the choice of "concern". I am human, and I am subjected to process. ^{The more self-fulfillment, the more self-estrangement.} There is distance and time between selling-all-that-I-have and closing my hands around the pearl of great price.

This problem of pain and of choice have to be seen from the human viewpoint as well as from the divine — and its precise boundaries are part of a total consideration of self.

Aside from this individual consideration,
ATMAN (I use this Separately from SELF which has
many facets) is part of theology — and necessitates
resolution before the meaning of Christ as the
New Being can be discovered ^{in India}. Such terms as
monistic vs. dualistic must be defined relative to
their context (Man-God, the old see-saw in Christ)
pg. 11) ATMAN ~~vs~~ BRAHMAN (The average Indian accepts
as one — hence a Monistic theology, as distinguished
from a Monotheistic or Dualistic.) As I have
pointed out in a marginal note, if ATMAN is only
a Symbol of God, then Hinduism (as a theologic
projection of the current Indian mind) is Monotheistic.
^{not monistic, as they state.}
Similarly, in the West, we are fortunately veering
from a dualistic concept, where ~~Christ~~ ^{Jesus} was made
by flesh-loving minds to be God. In so doing,
however, we should anticipate the contributions
from antiquities in other societies so that we
do not risk paraphrasing or accommodating their
truths to our own, or rejecting our own for theirs.
~~The~~ Every paradox of truth is a challenge toward
revelation of the resolution — and this is more
than passive acceptance of either the paradox or
the resolution, but a painful submission (^{because we have} ~~because~~
minds-body-spirit) ~~the~~ to the task of discovery,
clearing the subject & object and resynthesizing (we hope)

pg. 175. Hebrews 11:6. He that cometh to God must
believe that HE IS ???

pg. 177. of Marginal note.

pg. 190 of marginal note on Eastern Mysticism — ^{Why not} just "mysticism"

pg. 192 - ? 57. "formless Self". Is this East? Or is it a particular religion or culture at a particular period in the East? For, are there not also Eastern ^{sects} ~~religions~~ which recognize a self = form (Moslem)? Is this not generalizing the whole by a blurred part which we see from afar?

pg. 193 - Marginal note. I do not think intoxication can be qualified by the word ~~intox~~ physical subhuman. What does subhuman mean? Can one speak of subhuman disease?

PART III.

pg. 254. "at the same time", last paragraph, is spoken like a true Indian. Is something left out in typing the ms? You were speaking of early church, Jewish law, etc, which to me suggest 1st century and a bit later. Then, "at the same time" there is ikon-worship + veneration of Holy Virgin which I associate with a later development. ^{4th} That sentence carries us to 1000 A.D. For me, the time is too telescoped.

pg 256 I am sure you will consider Kairos in great detail in Vol IV. Some of the questions I ask, I have already written about. Kairos is related to historical mankind, as you have pointed out. There was a Kairos for the Tao of God to be born in Jesus. If this

is so, then the syncretism you mention in regard to Paul is part of that same KAIROS. The Hellenic, Roman, Judaic movement was essentially towards the West, and the participation of Paul in the unique Revelation has relevance for the West. In other words, it was the KAIROS for me — thru' Paul and through the Spirit acting on ^{section} my historical mankind. But, no matter how much Paul incorporates several cultures, he does not embody Chinese or Indian (or aboriginal?) cultures. Was it the Kairos for India? Is there another KAIROS for India, not yet come about? Will technologic development introduce the concept of form which will in a year or a century alter the cultural psychology, so that God is conceived also as a WHAT — or an incarnation in the unique sense of TAO? In turn, will TAO and ATMAN bring about helpful reformation to us? In the 1st century, what was meant by "the world". Our world changes from one year to the next, & now has jumped from the earth to the universe. To Christ & Paul, it possibly did not include Alaska or China. The unique revelation of the NEW BEING was communicated through Paul, the living incorporation of the then-world, & therefore the Kairos of Jesus Christ is tied into the Kairos of Paul. When, who, how, is the Communicant of the unique Revelation for India? (Not Thomas.) And is it not to be done through the same means of bringing the NEW BEING into

the culture, in the modes of the culture, at a particular KAIROS? How can a spiritual community taking form transmit that participating-revelation from its own culture, before the preparatory phase has taken place, by-passing altogether (often) the full & unique interaction of the whole NEW BEING with the culture as it is? How does this interaction take place so that Christ becomes an active principle working thru' their own history?

pg. 266: Suggest some word like "local groups" rather than concrete churches which evokes an image of just what has happened, viz. concrete buildings.

pg. 265: This is beautiful - I hope I remember to send you a meditation on love which your writing (insofar as it has become active in me) inspired.

The writing on the Community so stimulated me that I was thinking most of the time in dialogue with you and outlining what I (were I a great philosopher & theologian) would have to say about the theology of form.

A trinitarian theology is 3-in-1, which yours is.

<u>BEING</u>	<u>BECOMING</u>	<u>FORM</u>
I God etc.	Logos Tao Ontic	Jesus CHRIST Myself Community - Culture - etc -
SPIRIT		

True form is that which is taking shape from that which is. Heteronomous form, like other kinds of heteronomy, may be redeemed by various actions into true form. (Foreign aid, e.g.) but it is good to search for true forms as much as possible.

Man has structure not only in the I, the AM, the individual world, but also in the community. There is a community which is not a spiritual community; but community is required in order for the Spiritual Presence to be made manifest (goodness, e.g.). Man requires community to exist. There are dimensions and forms which define the desirable community then' which the Spirit can work and then' which man can realize his creaturely human-ness (his call)

Society in the West has to be analysed as it is becoming. The main problem is that in the unending creation of artefacts coming about by man fulfilling his creatureliness, the separation of life + work has happened.

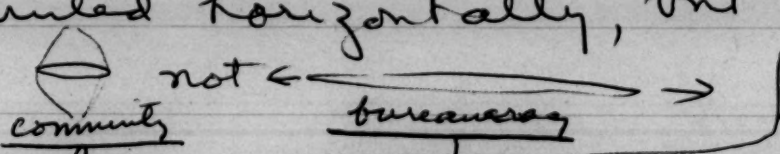
A social community requires life and work to be ~~done~~ together (village, joint family, small town, etc. - examples of communities of men in which things can happen to affirm man)

Technologic society has become a demonic distortion of community. I do not think it is solved by man having tools for his tool. For every Mr. Jones making ~~nuts~~ bolts for the hatch on John Glenn's spacecraft (hence, brought into community at the launching) there are thousands of others for whom making bolts has no relation to community, to life, or to function in any way.

If we examine community, we might state certain principles.

1) Life & work belong together - or people must be in relationship to each other. This allows interaction between humans, expressions of goodness, creativity & choice, ~~the~~ "free enterprise", etc.

2) This means that size is a function of community. ^{If groups are} Beyond a certain size, man cannot help but become an object to the boss, ruler, etc. The paradox is that we are in a state of expanding creativity of objects (& discovery) requiring bigness.

3) Size ~~must~~ be limited horizontally, but not necessarily vertically. 

4) The individual has a call to self-fulfillment as everyone is fond of saying, but also to community-fulfillment. Both are divine calls - & sometimes one ^{fulfillment} means sacrifice (or a choice to sacrifice) the other fulfillment (Christ's death). In the demonic group, he cannot fulfill either. If he has some creative craft, he often withdraws altogether to isolated productivity; if he has not, he is lost in the group.

One of the greatest re-formations (and I think divine) needed today is an administrative re-formation. Administrative forms are ^{from} 19th century and bureaucrats, not being philosophers, are not seeing this. Issues grow out of the archaic forms. It is a neurotically distorted administration! How to re-create units in a modern Technologic society (this is very urgent. Asia & Africa are not ready to withstand these displacements as they become "developed".)

I can illustrate from my own field. Our science tends to destroy itself by growing too big. We pile biochemists in one wing or bldg; microbiologists in another; teachers in another, etc. Mutual feedback is lost. Interdiscipline is attempted thru' artificial means of seminars, meetings, etc. (same problem as ecumenical church.) How to keep specialisation but reinstate community? My recent job was to do just this. We took a biochemist, 1-2 immunologists, 2 clinicians, a parasitologist, and formed a unit (flexible, relatively autonomous) with them around a block of 10-20 patients. Thus pure science, applied science, clinical care (and out of this proper teaching) come into relationship with each other. The urge to create is not stifled; it is enhanced by the availability within time & space of the daily life (not memos or meetings) of mature workers who contribute their own knowledge in a spontaneous daily dialogue.

Such regrouping ~~into~~ small communities within the larger mass would be a form to allow much more individual growth, & possibly healthy openness to the Spirit.

The demonic administration divides up the body until one does not ~~have~~ access in daily work to knowledge from ~~other~~ fields - Speculation, weak minds, openness to "demon" result.

In India, as I ~~explained~~, I was attempting to see the form of health-activation which is just ahead of where the society is. This to me is a creative act of the mind & of the entire person. It is not a passive ~~acceptance~~ of a vague evolutionary process that will take place despite ourselves. In seeing this form, I have also utilized the divine ~~principles~~ of community - there is choice for those who take part (and here I must yield my anxiety & superior experience, just as a Mother might); there is restriction in size, so that the young doctors will see sick people (not X-rays) and will respond with compassion; there is disciplined introduction of order, now lacking; etc. In this, I must give up my self-fulfillment in creative research. At each phase, we yield organization to form.

On a more massive & more challenging scale, there must be thought brought to bear on modern society, searching for means of re-forming into communities (retaining the goals of modern gov't) & arresting the man-destroying form of the present. Eventually, such communities become creative. Multiplication by ~~in~~ ~~to~~ likeness by communities presents

the real problem of one-ness between all communities. The Spirit of God makes ecumenical the spiritual groups. But in gov't, how can there be unity? Is man meant for national groups? If so, how is communication between groups to be achieved? It is this question which has forced the demonic distortion of modern administration, whereby men are separated from men and out of their groups into large amorphous masses.

I think very much about these questions and I hope answers to modern-form-problems will come into your Volume IV.

Thank you so much for all you have done for me in opening up so much thought & the joy of dialogue with Him who is truth.

Yours,
Ralls Truon

Hildegard Behrmann
2 Hamburg 33
Oldachstraße 25

Hamburg, am 28. Oktober 1962

Eben, lieber Paulus, ist der Index Deiner "Systematik" III fertig, den Frau Coltzau mich zu tippen bat, da sie durch ihre kranke Mutter und den Job "in der Kutscherkneipe" sehr stark in Anspruch genommen ist. Wie gern ich es getan habe, weißt Du.

Ich schicke Dir nun heute das amerikanische Mss. und ein abgetipptes Exemplar. Ein Durchschlag davon bleibt bei Frau Coltzau, bis Du ihn anforderst.

Mir fiel bei der Abschrift folgendes auf:

S. 4 III A 2 a 1) heißt es "Communities of faith" und
" " " " 2) " " "community of love".

Ist einmal Plural, ein andermal Singular beabsichtigt?

S. 9, 11, 12 in Deinem Mss. steht "selfintegration"
"selfproduction"
"selftranscendence",

während ~~es~~ ^{alles} S. 1, 2, 3 im amerikanischen Mss. mit Bindestrich steht. Ich habe deshalb die betr. Seiten, bei mir S. 8 und 9, zweimal getippt, einmal die Worte mit, einmal ohne Bindestrich.

S. 12 in Deinem Mss. (S. 9 bei mir): II C 4 steht: historic self-transcendence im Gegensatz zu II C 2 u. 3: historical selfproduction. (S. 11 in Deinem Mss.). Wahrscheinlich ist es beabsichtigt, ich wollte Dich nur darauf aufmerksam machen.

Im übrigen ist es ein einfach wunderbares Gedankenschloß, in dessen Sälen Du uns ja im Sommer 61 unermüdlich herumführtest.

Sehr groß, Paulus, war unsere Freude über Deinen ersten Chicagoer Brief. Dank für ihn und ganz besonders für das, was Du trotz eigener Überbürdung noch selbst dazu schriebst. Wie glücklich sind wir, daß Du Gutes über Dich berichten konntest!

Ja, und im übrigen ist das Thema hier: Krieg, und jeder hofft inständig, daß er hinweggeredet wird. Daß Russell - er ist 90 Jahre alt und redet noch gelegentlich auf dem Londoner Trafalgar Square - an Chruschtschow deswegen schrieb, hast Du sicher gelassen. Und wir, wir machen es wie Du, Paulus, wir arbeiten. Max geht es einigermaßen, Frau Coltzau und ich erleichtern uns gegenseitig unser nicht immer unbedingt rosiges Leben in telefonischen "Herzensergießungen", Leeses sind sehr tapfer und freundschaftlich, und Frau Rhine ist recht munter, wir wollen noch mal vorm

* Kinder im Grunde Herbschaut. Und allen Dingen und Sprechern geht immer wieder um Dich. Alles Sommer im Heimweg und Frankfurt ist sehr gegenwärtig. Einmal schreib ich noch nach Heide. Ich wie immer von Heide geglaubt, lieber Paulus, von Max und Hildegard.

p. 30 Cultural self-production.

Possible alternatives: self-extension, self-expansion, self-realization, self-development, self-expression.

See pp. 218, 271, 277, 292, 343, 346, 347, 348, 349, 352, 357, 372, 418, 429, 469, 480, 485, 503.

P. 271--self-expression? P. 257-- -organization?

cultural production: we decided to change it to creation, but in view of the distinction made on page 30, would the following be better?

developments, growths, organs, forms.

See pp. 213, 217, 232, 252, 258

On p. 256, how about activity?
invention, generation, proliferation .

Sublime - mundane, materialistic (materialization), mean (demeaning), degraded, shallow, superficial, worldly, conventional

is profane perhaps the antithesis to holy rather than to sublime?

Zum Begriff, "S e l b s t p r o d u k t i o n"

Schon bei unseren Hamburger Gesprächen sagte ich Dir meine schweren Bedenken gegen dieses Wort, und Du schienst sie einzusehen. Für den Fall aber, daß Du nicht mehr daran gedacht hast, und angesichts der Tatsache, daß Deine Arbeit am 3. Band voranschreitet und dieser eines Tages ohne eine eventuelle Änderung erscheinen könnte, darf ich Dir vielleicht noch einmal meinen Einwand präzisieren.

"Produzieren" hat stets die Bedeutung von "machen, herstellen, fabrizieren", darum ist das Wort auch ein so wesentlicher Begriff der Wirtschaftswissenschaft. Es wird (wenn auch unter der Voraussetzung, daß ein entsprechendes Material vorhanden sein muß) etwas "gemacht", das vorher überhaupt nicht da war, durch den Schöpfer- und Herrscherwillen des Menschen. Von alledem kann bei der von Dir gemeinten Selbstrealisierung des Menschen keine Rede sein, Dein Begriff "Selbstproduktion" könnte also schwere Mißverständnisse erzeugen, ja, er muß es sogar!

Statt dessen hast Du den Begriff "Selbstrealisierung" früher selbst ~~nicht mehr~~ verwendet. Er ist gut, denn er setzt nicht sozusagen ein "Nichts" voraus, er setzt keine herrscherliche Haltung voraus, er setzt vielmehr eine Potenz voraus. Diese Potenz ist nicht ein "Material", das wir bearbeiten bzw. verändern könnten, sondern eine Möglichkeit, die auf Verwirklichung, auf Aktualisierung wartet. Genau das aber ist das von Dir theologisch bzw. anthropologisch Gemeinte. Was beim Menschen "geschaffen wurde", ist seine (endliche) Freiheit und damit eine unendliche Fülle der Möglichkeiten. Diese hat sozusagen Gott als der "Schöpfer" "produziert". Der Mensch kann bzw. muß bzw. darf die Potentialität, die für ihn "produziert" wurde, aktualisieren, damit zur Realität bringen und so "Gottes Mitarbeiter" werden. Der "Mut, ein Selbst zu sein", die potentia, sich selbst zu "entwerfen", setzt ~~geschaffenen~~ produzierte Potentialität voraus, ist also nicht Selbstschöpfung, sondern Selbstaktualisierung, Selbstrealisierung. Von reiner Selbst - "Produktion" im strengen (also wort - entsprechenden) Sinn kann keine Rede sein und sollte man darum nicht sprechen.

Daher schlage ich Dir vor, Deinen alten Begriff "Selbstrealisierung" wieder aufzunehmen !

Zu Ihrem Aufsatz über Dimensionen und Schichten: Sie haben schon seinerzeit bei Ihren Vorträgen in Yale mit der Metapher Dimension gearbeitet, und schon damals war mir nicht wohl dabei. Ich halte es nicht für glücklich, die räumliche Metapher auf etwas im Raum anzuwenden, wie Anorganisches und Organisches. Eine Metapher, wenn sie etwas erleuchten soll, muß Abstand haben zu dem Gegenstand, auf den sie angewendet wird. Deswegen ist Ihr Gebrauch der Metapher Dimension für das Vertikale Denken oder das Religiöse so großartig. Da geht einem durch die Metapher plötzlich alles auf. Aber hier wirkt sie eher verwirrend.

Ihre Absicht ist, die Metapher "Schicht" zu ersetzen. Aber Schicht in der Naturwiss. gebraucht ist keine Metapher, sondern ein falscher Ordnungsbegriff, der bereits überholt ist. Man weiß heute, daß es keine festen Grenzen zwischen dem Anorg. und dem Organ. gibt oder zwischen dem Physischen und dem Psychischen. Wogegen man heute Stellung nehmen muß, ist der materialistische Monismus. Außerdem bringt jede neue Dimension einen viel radikaleren Unterschied herein als er tatsächlich von der modernen Nat. wiss. anerkannt wird. Gegen den altmodischen Dualismus und den modernen materialistischen Monismus kämpfen Sie aber viel wirkungsvoller als mit der Einführung der Dimensionsmetapher durch ~~das~~ die Erkenntnis, daß alles Leben sich sowohl über sich hinaus bewegt wie wieder in sich zurück. Dies ist Ihr wesentlicher Gedanke, und dem kann durch die Einführung der zweifelhaften Metapher nur Schaden getan werden. Es ist irgend etwas Unsauberes an der ~~Einführung~~ Anwendung der 'Dimension' auf Anorgan. und Organ. Außerdem haben Sie nun zu viele Begriffe, mit denen sie arbeiten: Die Dimensionen, Aktualität und Potentialität und die entgegengesetzten Richtungen, in denen sich das Leben bewegt. Ihre Dimensionen sind Ihnen nur nötig, um zu zeigen, daß sich die Bewegung in entgegengesetzten Richtungen, die Zweideutigkeit, auf jeder Stufe zeigt, nicht nur im Geistigen ~~oder~~ und nicht als Widerspruch zwischen Leib und Geist. Aber dazu brauchen Sie die Metapher nicht unbedingt. Im Gegenteil kann man sich die Spannungen innerhalb der "Dimension" sogar sehr schlecht vorstellen.

Ich finde es schade, daß Sie die Metapher Dimension, die Sie so ungeheuer überzeugend für horizontales und vertikales Denken eingeführt haben, jetzt verderben. Wer Ihr Werk als Gesamtwerk betrachtet - und nur wenige Werke verlangen das so sehr wie das Ihre - kann nur irritiert sein durch diesen doppelten Gebrauch ein und derselben Metapher.

Ich erwähne das alles, weil mir ist, als sollen diese Überlegungen auch wieder in der Theologie vorkommen. Man soll seinen Feinden keine unnötige Handhabe bieten.

Nun noch ein anderer Punkt, der mich ganz außer mir macht: Sie behaupten, ^{IV, 123} daß alle Unterschiede nur im Aktuellen liegen und daß potentiell Hamlet schon im ersten Atom, das Gott schuf, vorgegeben sein. Das können Sie aber nicht wirklich meinen. Aus vielen Gründen würden Sie damit Ihre eigene Philosophie zunichte machen. Das wäre ja der materialistische oder naturalistische Monismus, den Ihnen übrigens viele vorwerfen. Oder es wäre eine Art Vergöttlichung des Atoms, noch schlimmer! Alle wesentlichen Unterschiede sind potentiell, die aktuellen sind weitgehend bloßer Zufall. Sie, Sie haben uns gelehrt, den göttlichen Grund in allem Schöpferischen zu sehen - und jetzt sprechen Sie von dem Atom, in dem potentiell Shakespeare enthalten ist. Was für eine Sünde des forzierten Monismus! Vor ein paar Tagen stritt ich mich mit jemand - einem Positivisten, der behauptete, daß Sie im Grunde ein Naturalist seien. Wenn er mir diese Stelle zitiert hätte, wäre ich geschlagen gewesen. Ich kann einfach nicht verstehen, daß Ihnen selbst diese Behauptung (mit Hamlet) nicht nur gedanklich gegen den Strich gegangen ist, sondern auch gegen den Geschmack. Dies, daß sie gegen den Geschmack verstößt, ist mir das schlimmste daran, und daß ausgerechnet Sie etwas sagen, das so geschmacklos ist, ist mir vollkommen unverständlich.

(INGE HEVEL)

Dec. 23, 1960

To: Grace Leonard
from: William Rogers.

Re: A few corrections on MS for Tillich's S.T. vol III, part IV.

Outline II, B, 4, a (missing)

III, A, I, a (missing)

final section on the Trinitarian doctrine (missing)

II, B, 4, d ("in it" is ambiguous)

- MS.
- p. 3, ¶ 3, line 5 "within which rests, every genus"
 - p. 10, ¶ 2, line 8, 9 "Phenomenology is a discussion..."
 - p. 24, ¶ 3, line 8 "... according to logical criteria"
 - p. 25, ¶ 1, line 10 "the acts of deliberation..."
 - p. 27, ¶ 1, line 5 "... no way of showing..."
 - p. 75, ¶ 2, line 18 "... compulsive talker..."
 - p. 114, "religious realm" is introduced without definition.
Should it be "religious function" or is something else intended?
 - p. 117, ¶ 1, Isn't there a contradiction between
"completely profanized", and "both profane and sublime?"
 - p. 142, Does man experience the ambiguities of life under
all dimensions (i.e., including the inorganic)?
 - p. 215, line 1 is not in continuity with last line of p. 214 —
is there a line missing?
 - p. 359, ¶ 2 distinguishes realistic, idealistic, and
expressionistic stylistic elements of expression,
but at the end of the ¶, the expressionistic is
defended against naturalistic and idealistic.
Are realistic and naturalistic identified in this
context, or should "realistic" read "naturalistic"
(I made a marginal note about this)

WRogers.

self-production

pp. 30, 31, 32, 39, 45, 58, 59, 60-110, 113, 123, 124, 130.
131, 133, 138, 139.

P. 64 - 2d paragraph. Labor , $\mu\epsilon\lambda\lambda\theta\alpha\varsigma$, $\pi\acute{o}\nu\alpha\varsigma$

Where is the continuation of the Table of Contents?